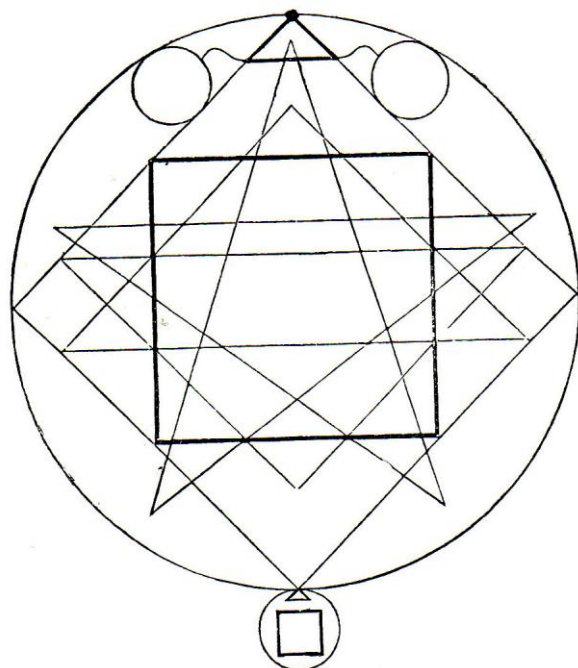


Meditation Triangle Units



Directions and Techniques for Meditation

by Philippe L. De Coster, D.D.

based on

“Discipleship in the New Age, Volume II, by Alice A. Bailey”



Satsang Press – Gent, Belgium
© August 2010 – Philippe L. De Coster, D.D.

Foreword

This manuscript is for those who want to realise the Highest in themselves. For them meditation is of paramount importance, though there were holy men and women in the past who have realised the “Highest” within themselves, the God-within, through prayer only. They did not know the concept of meditation. However, the intensity of their prayers and their aspirations carried them spontaneously into the world of meditation and far beyond. See it that way, when one prays, he or she goes to the Highest within, the God-within; but, when one meditates, the Highest within, the God within, makes the response towards the meditator. When one advances in meditation, prayer is not at all necessary. Prayer is not necessary because through meditation we are in the “Presence” of the highest within ourselves.

Prayer makes one feel that he or she is separated from the Highest, the “God within.” We understand “God” here and elsewhere as the “Collective Consciousness and its Archetypes”, the way the Psychologist Carl Gustav Jung described it as a possibility. The collective consciousness is not at one place, and we somewhere else. We are part of the great whole, the microcosm in the macrocosm. As individuals, separated from the “Greater Whole”, we are not and cannot reach our highest consciousness. We must feel that we are one with it all.

In our highest state of mind and life, there is no comparison between meditation and prayer. Meditation is infinitely deeper and wider than prayer. Traditional Christianity uses prayer with considerable efficacy. However, a real devotee who wants to go to the Ultimate Beyond does feel that meditation is the highest step on the ladder to Divine or Spiritual realisation. When we meditate, we see, feel and grow spiritually into the entire universe of light.

To be frank with you, I simply do not pray; nor even do I have the need for meditation, though I meditate everyday, otherwise I would not write this and other manuscripts on the practice of meditation, and provide you with a choice of meditation outlines as this is now my intention.

Well, as one has realised the Highest within him or herself, and becomes consciously ONE with the Greater Whole, one has no longer to meditate or even pray, because he or she” is already standing “In the Presence.” Mind you, the road is long.

It is a must, one should set aside a time everyday to meditate, above all when he or she is a beginner, standing at the first step of the ladder.

One should not think that our concept of “God” is too abstract, as we do not accept “God” as a personal being as found in the three Abrahamic Faiths. “God” we said is not a person, but the greater whole enclosing everything, the whole consciousness, individually and collectively.

“God” is “Cosmic Consciousness” where the long, gradual creation of our universe originates. God is the great “I AM”, and every one of us should become conscious of the “I AM” presence in each one of us, our “Higher Self”, our very “Soul”. It must be felt, realised, and acknowledged by your “I AM”, before the universal “I AM” can pour its power. Having meditated for a while, you will soon touch that divine something, but unable to explain what it is, because through meditation you have gone beyond the realm of words and have made union with the cause side of existence. The divine nature, the “Higher Self” is in us all, waiting to be brought into expression through our recognition of the power and might of “I AM”.

I like to summarise the psychological and metaphysical teaching around “Consciousness” in more simple words. Consciousness is our knowing that we know; that phase of knowing by which we take cognizance of our existence and of our relation to what we call environment. Our environment is made by ideas that are held in mind, as the basis of all consciousness. The nature of the ideas on which consciousness is formed gives character to it.

The subconscious mind or subjective consciousness is the sum total of all man’s past thinking. It is called memory. The subconscious sometimes acts separately from the conscious mind; for instance in dreams and in its work of carrying on bodily functions, such as breathing and digestion. The subconscious has no power to do original thinking. It simply acts on what is given through the conscious or the Superconscious Mind, or Collective Consciousness with its Archetypes. All our involuntary, automatic activities are of the subconscious mind. They are the result of having trained ourselves by the conscious mind to form certain habits and do certain things without having to centre our thoughts on them consciously.

The Superconscious Mind, the Higher Consciousness, Spiritual Consciousness, or even Christ Consciousness, is a state of consciousness that is based on true ideas, on an understanding and realisation of metaphysical or Spiritual Truth. It is the Collective Consciousness with its Archetypes.

When in “The Great Invocation”, we say or chant:

“From the point of Love within the Heart of God
Let love stream forth into the hearts of men.

May Christ return to Earth”.

By “Christ” we mean all the Spiritual Masters as for instance, Krishna, Buddha, and Jesus the Nazarene. World Saviours arose at most difficult times in world history, to bring good news, assuring the hearts of men and women everywhere. Jesus the Nazarene, and others of his time, two mentioned in the New Testament, arose to calm the minds during Roman invasion in Israel. One of them, even delivered by sword, the Jews from Roman invasion.

Personal consciousness is formed from limited, selfish ideas.

Sense consciousness is a mental state formed from believing in and acting through the senses. It is the serpent consciousness, deluded with sensation.

Material consciousness is much the same as personal and sense consciousness. It is a state of mind based on belief in the reality of materiality, or in things as they appear.

A state of consciousness is a certain phase of mind built up through thinking of some particular idea.

It is very important to understand our place of consciousness in spiritual growth. There are many roads leading to the goal. One road may have beautiful flowers on either side, another road may have only a few blossoms, and a third road may have none at all. If three meditators each follow a different road according to their inner needs and preferences, each of them will eventually reach the goal, having had quite different experiences on their journey.

© August 2010 – Philippe L. De Coster, D.D.

Man's Constitution in the Sevenfold Solar System

Facts all around us

Since every individual now walking the Earth plane must some day journey as archetype through the valley into that next Unknowable, Invisible Collective Consciousness, it is advisable to learn as much of that "far country" and of our Solar System. The principal point is: the physical world, which we understand through our five senses, is the world of effects, and in order to understand this world of effects it is necessary to comprehend the Cosmic Universe around us, which is indeed the world of causes.

We see manifestations of the mysterious force of electricity all about us, and it would be difficult for someone to convince us that electricity does not exist; yet it remains an invisible phenomenon. Science has made the atom so commonplace that everyone accepts the fact that we are not only surrounded by, but composed of, atoms. Therefore, it is necessary for us to learn more of these facts in the Cosmos, as well as to develop the senses which reveal the existence of the super-physical and invisible universe around us. First of all, let us acquaint ourselves with our Solar System as it scientifically is.

"This world was once a fluid haze of light, till toward the centre set the starry tides, and eddied into suns, that wheeling cast the planets." -- Tennyson, "The Princess"

But, what is a Solar System?

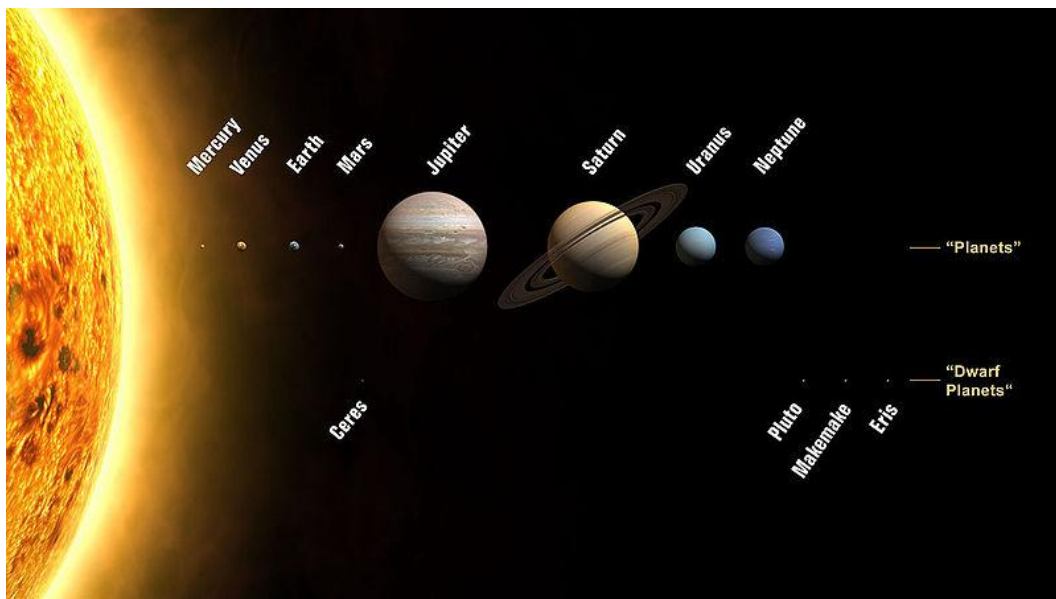
We cannot completely comprehend man and this lower world until and unless we gain some comprehension of the higher world and realize the extent of the forces existing there and the causes of which all material things are but the effects. Once this scientific fact is realized the higher world and its planes become far more real and indestructible than our physical world and its objects.

A Solar System is a group of heavenly bodies consisting of a star and the planets and other objects orbiting around it. We are most familiar with our own Solar System, which includes Earth, seven other major planets, and the sun. Our solar system also includes many smaller objects that revolve around the sun, such as dwarf planets, meteoroids, and comets; and a thin cloud of gas and dust known

as the interplanetary medium. More than one-hundred moons, also called satellites, orbit the planets.

Besides the Sun, Earth, and Earth's Moon, many objects in our Solar System are visible to the unaided eye. These objects include the planets Mercury, Venus, Mars, Jupiter, and Saturn; the brightest asteroids; and occasional comets and meteors. Many more objects in the Solar System can be seen with telescopes.

Since the 1990's, astronomers have discovered many planets orbiting distant stars, though the planets cannot be seen directly. By studying the masses and orbits of these planets, astronomers hope to learn more about Solar Systems in general. For example, our own Solar System contains four small, rocky planets near the sun—Mercury, Venus, Earth, and Mars—and four giant, gaseous planets farther out—Jupiter, Saturn, Uranus, and Neptune. Astronomers were surprised to find that other stars have giant, gaseous planets in close orbits. For example, a planet nearly the size of Jupiter orbits the star 51 Pegasi closer than Mercury orbits our own Sun.



Our Solar System

We are living in a new golden age of exploration where we can marvel at the icy oceans of distant moons – and value Earth's rarity.

The Sun is the largest and most important object in our Solar System. It contains 99.8 percent of the Solar System's mass (*quantity of matter*). The sun provides most of the heat, light, and other energy that makes life possible.

The Sun's outer layers are hot and stormy. The hot gases and electrically charged particles in those layers continually stream into space and often burst out in solar

eruptions. This flow of gases and particles forms the solar wind, which bathes everything in the solar system.

Planets orbit the Sun in oval-shaped paths called ellipses, according to a law of planetary motion discovered by German astronomer Johannes Kepler in the early 1600's. The sun is slightly off to the side of the centre of each ellipse at a point called a focus. The focus is actually a point inside the sun—but off its centre—called the barycentre of the solar system.

The Solar System consists of the Sun and those celestial objects bound to it by gravity. These objects are the eight planets, their 166 known moons, five dwarf planets, and billions of small bodies. The small bodies include asteroids, icy Kuiper belt objects, comets, meteoroids, and interplanetary dust.

The charted regions of the Solar System are the Sun, four terrestrial inner planets, the asteroid belt, four gas giant outer planets, the Kuiper belt, the scattered disc, and the hypothetical Oort cloud. A flow of plasma from the Sun (*the solar wind*) permeates the Solar System. This creates a bubble in the interstellar medium known as the heliosphere, which extends out to the middle of the scattered disc.

In order of their distances from the Sun, the eight planets are:

1. Mercury
2. Venus
3. Earth
4. Mars
5. Jupiter
6. Saturn
7. Uranus
8. Neptune

Also note:

1. **Mercury**, with no confirmed natural satellites
2. **Venus**, with no confirmed natural satellites
3. **Earth**, with one confirmed natural satellite
4. **Mars**, with two confirmed natural satellites
5. **Jupiter**, with sixty-three confirmed natural satellites
6. **Saturn**, with fifty-six confirmed natural satellites
7. **Uranus**, with twenty-seven confirmed natural satellites
8. **Neptune**, with thirteen confirmed natural satellites

As of mid-2008, five smaller objects are classified as dwarf planets. Ceres is in the asteroid belt, and four orbit the Sun beyond Neptune: Pluto, Haumea, Makemake, and Eris.

Six of the planets and three of the dwarf planets are orbited by natural satellites, usually termed "moons" after Earth's Moon. Each of the outer planets is encircled by planetary rings of dust and other particles.

The inner four planets consist chiefly of iron and rock. They are known as the terrestrial (earth like) planets because they are somewhat similar in size and composition. The four outer planets are giant worlds with thick, gaseous outer layers. Almost all their mass consists of hydrogen and helium, giving them compositions more like that of the sun than that of Earth. Beneath their outer layers, the giant planets have no solid surfaces. The pressure of their thick atmospheres turns their insides liquid, though they may have rocky cores.

Dwarf planets are round objects smaller than planets that also orbit the sun. Unlike a planet, a dwarf planet lacks sufficient gravitational pull to sweep other objects from the region of its orbit. As a result, dwarf planets are found among populations of smaller bodies. The dwarf planet Ceres, for example, orbits in a region of space called the Main Belt between the orbits of Mars and Jupiter. Ceres shares the Main Belt with millions of smaller asteroids.

Other dwarf planets orbit primarily beyond Neptune in a region of space known as the Kuiper Belt. Pronunciation. «KY pur» belt. They share this region with many smaller, icy, comet like bodies. Together, these objects are known as the Kuiper belt objects (KBO's). Compared to the planets, KBO's tend to follow irregular, elongated orbits. Dwarf planets of the Kuiper belt include Pluto and a larger body designated 2003 UB313.

Moons orbit all the planets except Mercury and Venus. The inner planets have few moons. Earth has one, and Mars has two tiny satellites. The giant outer planets, however, resemble small solar systems, with many moons orbiting each planet. Jupiter has at least 63 moons. Jupiter's four largest moons are known as the Galilean satellites because the Italian astronomer Galileo discovered them in 1610 with one of the first telescopes. The largest Galilean satellite—and the largest satellite in the solar system—is Ganymede, which is even bigger than Mercury. Saturn has at least 56 moons. The largest of Saturn's moons, Titan, has an atmosphere thicker than Earth's and a diameter larger than that of Mercury. Uranus has at least 27 moons, and Neptune has at least 13. The giant planets probably have more small moons not yet discovered.

Many dwarf planets, asteroids, and other bodies also have smaller moons. Pluto's moon measures half Pluto's diameter. 2003 UB313 has a smaller moon around 1/8 its diameter.

Rings of dust, rock, and ice chunks encircle all the giant planets. Saturn's rings are the most familiar, but thin rings also surround Jupiter, Uranus, and Neptune.

Comets are snowballs composed mainly of ice and rock. When a comet approaches the sun, some of the ice in its nucleus (centre) turns into gas. The gas shoots out of the sunlit side of the comet. The solar wind then carries the gas outward, forming it into a long tail.

Astronomers divide comets into two main types, long-period comets, which take 200 years or more to orbit the sun, and short-period comets, which complete their orbits in fewer than 200 years. The two types come from two regions at the edges of the solar system. Long-period comets originate in the Oort cloud, a cluster of comets far beyond the orbit of Pluto. The Oort cloud was named after the Dutch astronomer Jan H. Oort, who first suggested its existence. Short-period comets come from the Kuiper belt. Many of the objects in the Oort cloud and the Kuiper belt may be chunks of rock and ice known as planetesimals left over from the formation of the solar system.

Asteroids are minor planets. Some have elliptical orbits that pass inside the orbit of Earth or even that of Mercury. Others travel on a circular path among the outer planets. Most asteroids circle the sun in a region called the asteroid belt, between the orbits of Mars and Jupiter. The belt contains more than 200 asteroids larger than 60 miles (100 kilometres) in diameter. Scientists estimate that there are more than 750,000 asteroids in the belt with diameters larger than 3/5 mile (1 kilometre). There are millions of smaller asteroids. Astronomers have even found several large asteroids with smaller asteroids orbiting them.

Meteoroids are chunks of metal or rock smaller than asteroids. When meteoroids plunge into Earth's atmosphere, they form bright streaks of light called meteors as they disintegrate. Some meteoroids reach the ground, and then they become known as meteorites. Most meteoroids are broken chunks of asteroids that resulted from collisions in the asteroid belt. During the 1990's, astronomers discovered a number of meteoroids that came from Mars and from the moon. Many tiny meteoroids are dust from the tails of comets.

Heliosphere is a vast, teardrop-shaped region of space containing electrically charged particles given off by the sun. Scientists do not know the exact distance to the heliopause, the limit of the heliosphere. Many astronomers think that the heliopause is about 9 billion miles (15 billion kilometres) from the sun at the blunt end of the "teardrop."

Formation of our Solar System

Many scientists believe that our solar system formed from a giant, rotating cloud of gas and dust known as the solar nebula. According to this theory, the solar nebula began to collapse because of its own gravity. Some astronomers speculate that a nearby supernova (exploding star) triggered the collapse. As the nebula contracted, it spun faster and flattened into a disk.

The nebular theory indicates that particles within the flattened disk then collided and stuck together to form asteroid-sized objects called planetesimals. Some of these planetesimals combined to become the nine large planets. Other planetesimals formed moons, asteroids, and comets. The planets and asteroids all revolve around the sun in the same direction, and in more or less the same plane, because they originally formed from this flattened disk.

Most of the material in the solar nebula, however, was pulled toward the centre and formed the sun. According to the theory, the pressure at the centre became great enough to trigger the nuclear reactions that power the sun. Eventually, solar eruptions occurred, producing a solar wind. In the inner solar system, the wind was so powerful that it swept away most of the lighter elements -- hydrogen and helium. In the outer regions of the solar system, however, the solar wind was much weaker. As a result, much more hydrogen and helium remained on the outer planets. This process explains why the inner planets are small, rocky worlds and the outer planets, except for Pluto, are giant balls composed almost entirely of hydrogen and helium.

Other Solar Systems

Several other stars have disk-shaped clouds around them that seem to be solar systems in formation. In 1983, an infrared telescope in space photographed such a disk around Vega, the brightest star in the constellation Lyra. This discovery represented the first direct evidence of such material around any star except the sun. In 1984, astronomers photographed a similar disk around Beta Pictoris, a star in the southern constellation Pictor.

By the early 2000's, astronomers had discovered that more than 50 stars like our sun have planets orbiting them. In almost all cases, they found only one planet per star. All the planets found are probably gaseous with no solid surface.

Main Source of Diverse Information

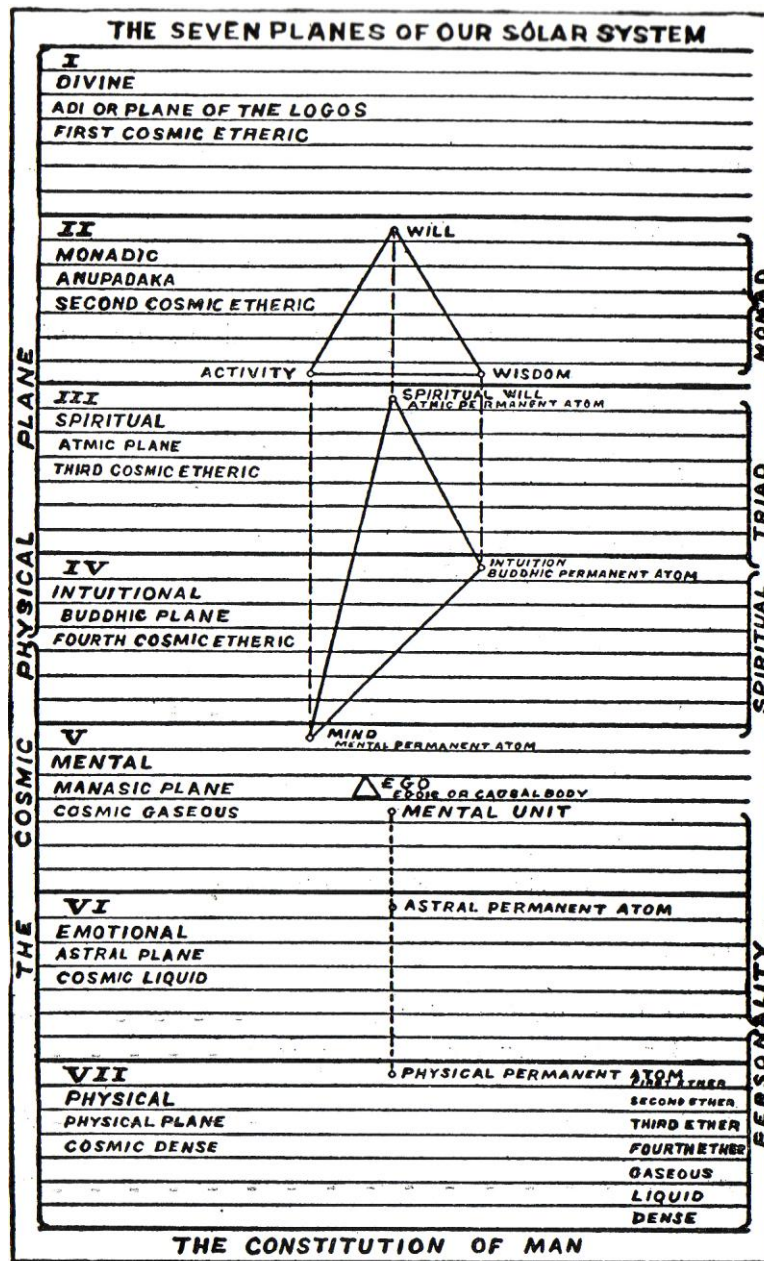
- IAU 2006 General Assembly: Result of the IAU Resolution votes

- Working Group on Extra Solar Planets (WGESp) of the International Astronomical Union. IAU (2001). Retrieved on 2009-05-22.
- Schneider, Jean (2006-10-30). Interactive Extra-Solar Planets Catalog. The Extra Solar Planets Encyclopaedia. Retrieved on 2009-05-22.
- Appendix 5: Planetary Linguistics (2006).
- Falk, Michael (1999). "Astronomical Names for the Days of the Week". Journal of the Royal Astronomical Society of Canada 93: 122-133.
- http://www.iau.org/Q_A2.415.0.html "Ceres was an asteroid" - but note it then talks about "other asteroids" crossing Ceres' path.
- Soter, Steven (December 2006). "What is a Planet". Astronomical Journal 132 (6): 2513-2519. Retrieved on 2009-05-22.
- G. W. Wetherill (1980). "Formation of the Terrestrial Planets". Annual Review of Astronomy and Astrophysics 18: 77-113.
- S. Inaba, M. Ikoma (2003). "Enhanced Collisional Growth of a Protoplanet that has an Atmosphere". Astronomy and Astrophysics 410: 711-723.
- S. Kenton, B. Bromley. Dusty Rings & Icy Planet Formation (English). Smithsonian Astrophysical Observatory. Retrieved on 2009-05-22.
- Ron Cowen. "Planet Formation on the Fast Track", Science News, 2003-01-25. Retrieved on 2009-05-22.
- Musgrave, Ian (1998-06-01). The Standard Model of Planet Formation (English). Retrieved on 2009-05-22.
- Lifeless Suns Dominated The Early Universe (English). Harvard-Smithsonian Centre for Astrophysics (2004-01-06). Retrieved on 2009-05-22.
- "Behind the Pluto Mission: An Interview with Project Leader Alan Stern", www.space.com, 2006-02-28. Retrieved on 2009-05-22.
- "Fourteen Times the Earth", ESO, 2004-08-25. Retrieved on 2009-05-22.
- "NASA Scientist Finds World With Triple Sunsets", ESO, 2005-07-13. Retrieved on 2009-05-22.
- National Geography Magazines.

The Constitution of Man and the Seven Planes of Our Solar System

Our entire Solar System forms one beautiful coherent whole. On the extreme high spiritual planes, the various globes of a Chain are actually connected together through a higher dimension, looking like the petals of a flower. On still higher levels, all the Schemes are connected together, with the entire Solar System being one great lotus with planetary Logos as petals or organs in its body. All the above are in an eternal dance with numerous overlapping cycles. What corresponds to these great beings breathing, or their heart beats, and the spiritual energies as projected through the Solar System, are what forms the basis of astrological influences. Looking at the movements of the various physical planets can give us at least a clue to these cycles and their meanings.

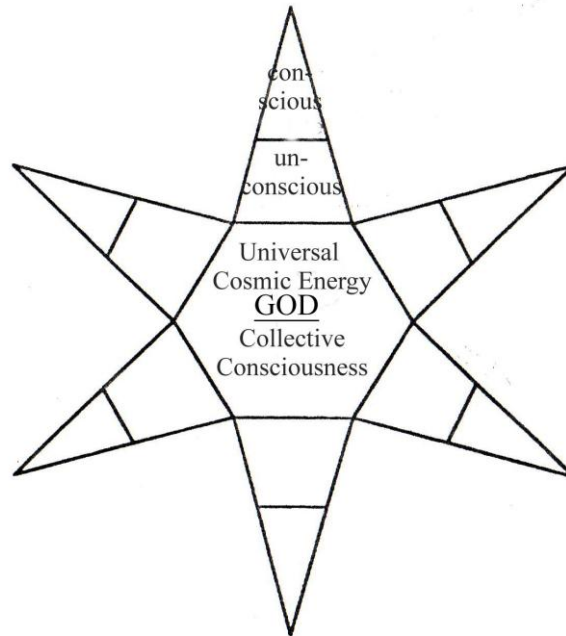
Astrology inherently concerns itself with spiritual or non-physical ideas. The whole concept of describing inner influences and characteristics of a conscious being is a more subjective area outside the study of ordinary facts and figures. Any attempt to understand the actual why or how of astrological influences leads one outside of standard physical science. At the very least, astrology deals with a rich and colourful language of archetypes and myths that one may consider more of an intuitive art than an ordinary science.



(Letters on Occult Meditation, received and edited by Alice A. Bailey, Lucis Press, Ltd, UK, front pages)

The Seventh Plane -- The Divine

Writers of esoteric philosophy have chosen various titles to describe this realm of the Divine as stated by the psychologist Carl Gustaf Jung, namely “God” for the Collective Consciousness and Its Archetypes.



We prefer to call this region the Collective Consciousness and its Archetypes, without contradicting the teaching from the Master Djwhal Khul and Alice Bailey. This Collective Consciousness embodies Seven Cosmic Planes and little can be said of these planes because the human mind cannot conceive of knowledge concerning them.

This is the Divine Plane of "God" (Collective Consciousness and Its Archetypes), unknowable by definition, free of any limiting concept, the potential of everything. A "Logos" can be thought of as a vast deity which has the ability to be a Creator, i.e. to create spiritual life from itself. The great beings who are main planets, stars, galaxies, and beyond are "on this level".

The Second Plane – The Monadic Plane

Beyond any type of matter, dimension, or evolution as we can think of, this is the plane of will where monads, the ultimate divine spiritual spark in all living things, express themselves and evolve and create on the lower planes. Here, we have left space, time, and self behind.

Again It projects a further projection of Itself, which is the reflected Spark of God manifesting in each individual human. Since this second plane is the permanent home of this divine Spark, known among all occultists as the "Monad," this is the "Monadic Plane." It is on this Monadic Plane that the Monad is formed - a spark of divine consciousness whose process of involution and evolution leads to the development of the human soul and the heights of spiritual grandeur that lies beyond it. This spark of spiritual consciousness, this Monad: — radiates from itself a projection, a part of itself, to the planes below it, which is called a soul. This soul builds a form about itself — a body built of the atoms of the plane of physical manifestation.

On the mental planes, the body of the soul is a force field of mental substance. In the lower part of this mental force field, the soul forms the physical body as a lower aspect of itself. The physical form, then, is built around the lower aspect of the soul, and the ensouling life determines the configuration (*or form*) of the body

The Third Plane – The Spiritual Plane

This is the plane of consciousness and life itself. We prefer to call this, referring to “Letters on Occult Meditation”, received and edited by Alice Bailey, the Spiritual Plane. However, since it is also popularly recognized as the Atmic Plane, it is well to explain that "Atma" designates pure spiritual, divine will. Atma is a Sanskrit word which also means "Self." This is a word, as we said, which attempts to convey the idea of complete spiritual perfection and attainment...a mental state of supreme spiritual bliss, so hoped for and so despaired of attaining. It is the estate to which ALL saints and avatars, yogis and initiates aspire. It is the plane of Self-realization through divine will.

The Fourth Plane – The Buddhic Plane

From here on up we leave behind the concept of an individualized personality and enter levels so high that our trying to conceive of them is like a cat trying to understand calculus. The Buddhic plane is the plane of true spiritual insight and intuition (not ordinary psychic feeling, which is astral) and the plane of all-encompassing love and unity. The Buddhic Plane is intuitional.

The Fifth Plane – The Mental Plane

This is called such because the "matter" on this plane composes thought. It is possible for one to mental project in the same way one astral projects, but on the whole being conscious on this higher plane is much more difficult, in that it

requires an extremely high state of spiritual evolution. True altruistic thoughts free of desire or any sense of selfishness will rise to this level, as may a deceased person after death from the astral. This consists of a lower level of concrete thought, and a higher level called the "Causal plane" of abstract thought. The Mental Plane is where the "Ego" is seated.

The Sixth Plane – The Astral Plane

The first higher non-physical plane, one frequently hears about this in paranormal accounts. In the out-of-body and near death experience one is conscious on this plane. Right after one dies and before they reincarnate they are on this plane. This is also called the emotional plane because the "matter" on this plane is what composes a feeling, desire, or emotion. Negative emotions and the mythological realms of hell-like "purgatory" exist on the lower sub planes, while positive on the upper. It is impossible for what we think of as "evil" to exist anywhere except from the mid-astral on down, by definition. Astral (and higher) objects and bodies can not only go through physical matter in the same space without adversely affecting either side, but they can go through each other without much trouble, avoiding the collision aspect that happens with physical matter, although one can still interact much like on the physical.

The Seventh Plane – The Physical Plane

This is the lowest of the seven planes, and where we spend our physical lives. We are generally only aware of the three lower subplanes of physical matter, which are molecular solids, liquids, and gasses. The four higher densities, called the "etheric plane", are levels at various subatomic particles. A physical etheric object is generally not visible to ordinary senses. Fairies and nature spirits exist etherically.

In conclusion

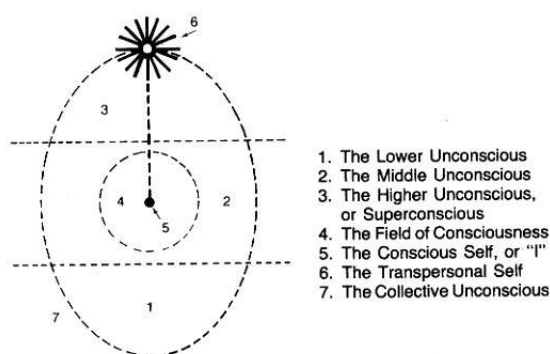
The Cosmic Physical Plane is seven dimensional, and the personality parts of it three dimensional, the physical, the emotional and the mental. The aim of meditation is to bring man at first to the realisation of the Egoic aspect, bringing the lower nature under its control. This is the immediate goal for the average man. Further on, meditation contributes to the development of individual consciousness; the development of group consciousness; and, the development of the Divine, of that consciousness which represents the highest Spiritual Source, and which is recognised as the same in essence as the God within the individual, whether man or the Solar Logos.

New Names (differently expressed) Old Names

1. Divine World	Âdi Plane
2. Monadic World	Anupâdaka Plane
3. Spiritual World	Âtmic or Nirvânic Plane
4. Intuitional World	Buddhic Plane
5. Mental World	Mental Plane
6. Emotional or Astral World	Astral Plane
7. Physical World	Physical Plane

Meditation through the Seven Spheres of the Physical Plane

A Short Overview on Meditation



Meditation is any discipline or practice of the mind and/or body that enables the individual to alter his consciousness or achieve a higher state of consciousness. Meditation is principally employed toward obtaining self-improvement and spiritual growth.

There are two general types of meditation: the mystical and the secular. The mystical is considered the highest form of meditation because the person practicing it is usually thought to be attempting to reach the Absolute or Divine. It is usually practiced in a non secular setting, such as a monastery, where the practitioners also practice withdrawal from the world, asceticism, strict diet, and other regimens. However, there are exceptional individuals who independently choose to live this life-style.

Secular meditation helps practitioners improve their health, creativity, self-esteem, success, and relationships with others and the world around them. It can also improve the individual's psychic powers and accomplishment of self-knowledge. Meditation by itself will not achieved these goals, but will help the individual to achieve them. Generally the person practices meditation twice daily about twenty minutes at a time. Some scientific research has shown meditation improves health.

Common to all forms of meditation is the aspiration for a seeker to experience and realise a higher state of consciousness. Meditation is not an intellectual exercise; during meditation one seeks to go beyond the domain of the mind and experience the true Self Within, the Higher Self, and beyond. When we experience real meditation we become aware of the inner peace and joy that are at the centre of our existence.



The prominent Eastern religions or philosophies using meditation are Buddhism, Hinduism, Zen, and Taoism, and others. The primary objective of the practice of meditation in all of these religious philosophies appears to be the release from the material world into the spiritual. This chiefly means release from the body, its concerns and functions. Also, there is a lessening of the ego. Meditative experiences are continued until the individual reaches a nirvana. Beyond the nirvana is the nirodh (cessation), which consists of the absolute cessation of consciousness and the quiescence of bodily processes. This is an extremely difficult state to obtain because the body's metabolism drops to minimal level for existence; thus the state can be maintained for no longer than seven days. The meditator is required beforehand to determine the length he or she will remain in this state.

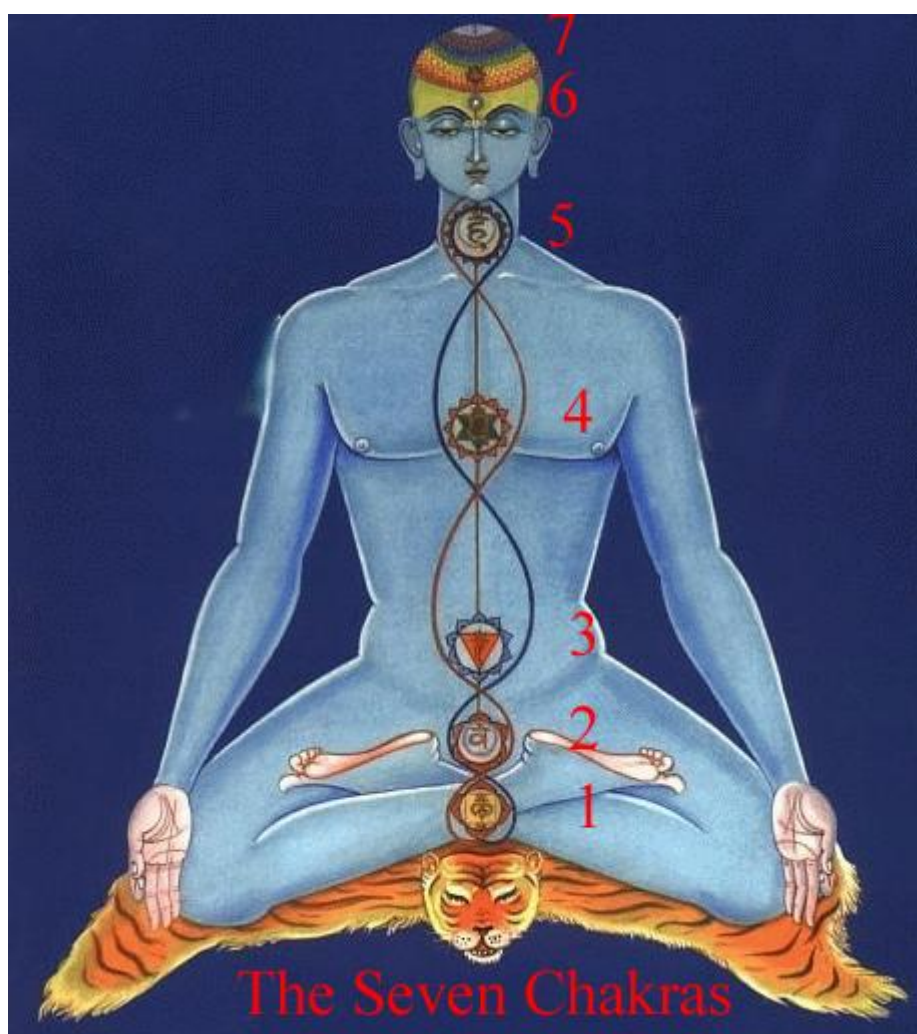
Meditation is also a way of service to mankind. Read "Letters on Occult Meditation", received and edited by Alice Bailey, Lucis Press, Ltd. UK. Meditation is carrying forth the vision of service. Thoughts are energy.

The thoughts of others are another source of impression on our personal energy fields. Our own thoughts and the impacting thoughts of others are an ever-present source of illusion, a fog of busy mental machinations that can hide that which is good and beautiful and true.

Through a process of discernment, detachment and dispassion, we can eventually train ourselves to lift our consciousness to the higher mental energies of our Higher Self, the Soul. In true meditation with the Light of the Higher Self

(Soul), we can bring illumination to our thought processes and dispel illusion. Meditation as a means of service, through radiating light and love, promote unity and synthesis within all people and races. As we help to anchor the Laws and Principles on the planet Earth, we must keep up the good work of meditation, especially at Full Moons Meditation gatherings. High standards means continued expansion. Through meditation and sharing with others we are implementing the Laws and Principles in our lives.

“A great and vital thoughtform is in process of construction upon our planet and within our planetary aura. It is being built by the power of sound, by the magnetic pull of invocation leading to eventual evocation, and by the force of desire-substance, animated by the power of thought. It is constructed by the united efforts of the Hierarchy, of the world disciples and aspirants, of the men and women of goodwill in all nations, and also through the inchoate longings of men everywhere, of all religious beliefs, political views and group loyalties. (The Externalisation of the Hierarchy, page 223, Alice Bailey, Lucis Press, UK.)



A quick review of the Seven Chakras and Nadis

Chakras are psychic centres that lie along the axis of the spine as consciousness potentials. The primary chakras, as here defined, are the chakras as described by original Tantra (Shaktism, Nathism, etc), which can only be accessed through deep yogic practice. These chakras are archetypal and do not have a form; the form they are represented as in tantric literature is stylised and symbolic. Now do they have a precise location. They are associated with specific correspondences including mantric vibrations, elements, gods, etc.

It is possible that the primary chakras pertain to archetypal octaves of the successive emanated levels of Inner Consciousness and Being. Through contemplation on the mantric seed syllables, colours, deities, etc, one moves progressively inward, towards the spiritual-divine centre and essence of one's being. In Sant Mat for example there is the meditation (Surat Shabd Yoga) on inner lights and sounds, which allows the soul to transcend each of the successive spiritual regions in turn. But in traditional tantra, the path of Kundalini (which can be considered pertaining to the "subtle reality") involves the ascent along the vertical axis to the Crown Chakra, and thence (so the traditional texts say) to liberation.

When Kundalini is struck, she awakens, unclean and begin to rise upwards like a fiery serpent, breaking upon each chakra as she ascends, until the Shakti merges with Shiva in Sahasrara chakra.

As Kundalini reaches each chakra, that lotus opens and lift its flower; and as soon as she leaves for a higher chakra, the lotus closes its petals and hangs down, symbolizing the activation of the energies of the chakra and their assimilation to Kundalini.

The increasing number of lotus petals, in ascending order, may be taken to indicate the rising energy or vibration-frequencies of the respective chakras, each functioning as a transformer of energies from one potency to another.

Each of the chakras, according to the Tantras, corresponds to one of the elements of which the known world is compounded. Muladhara represents solidity; Svadhisthana, liquidity; Manipura, the gaseous; Anahata, the aerial; Vishuddha, the etheric, or space. One can see the whole process as a progressive transformation of the elements, with an increase of volatility.

This ascent through the chakras can be viewed as an upward journey through the self which refines and subtilizes the energy that is the kundalini, until at the sixth chakra, the Ajna, centre of command, a qualitative change has taken place.

Nadis

In addition to the seven chakras of the subtle body, the Tantras have described a network of subtle channels known as Nadis. According to the Tantric treatise Shiva Samhita, there are fourteen principal nadis.

Of these, Ida, Pingala and Sushumna are considered the most important. Ida is the left channel. Ida is white, feminine, cold, represents the moon and is associated with the river Ganga (Ganges).

Originating in Muladhara, Ida ends up in the left nostril. Pingala is the right channel. Pingala is red, masculine, hot, and represents the sun and is associated with the river Yamuna. Originating in Muladhara, Pingala ends up in the right nostril.

Sushumna is the central channel and is associated with the river Saraswati. Running up the body from just below Muladhara chakra to Sahasrara chakra at the crown of the head.

From Muladhara chakra, Ida and Pingala alternate at each chakra until they reach Ajna chakra where they meet again with Sushumna.

In Ajna chakra the meeting of the three main nadis is called Mukta Triveni (Mukta : "liberated"). Continuing beyond Ajna chakra, Ida and Pingala end in the left and right nostrils respectively.

Once the Kundalini Shakti has ascended through Sushumna to Sahasrara, the highest psychic centre at the crown of the head, it is made to reverse its course and return to rest in the base centre again.

To conclude about chakras and further study

The simplistic position asserts that there is only one type of chakra, or at best two (major and minor). This in fact is quite incorrect, and comes from the obscure nature of the aura and the subtle body (yogic anatomy), and the fact that the different grades, organs, strata, and so on are frequently confused and jumbled, owing to a lack of an overall systematic framework.

It seems to me that there are at least five different chakra series (and probably more). These are:

1. The Seven Primary Major Chakras - these are archetypal and pertain to emanated levels of Consciousness and Being - the "inner subtle, causal

and supracausal being. In each of these regions or hypostases they represent the original microcosmic vertical axis ("Mount Meru"), and contain (links to) gods and major planes of existence

2. The Tan Tien ("Cauldren" for the processing of ch'i), of which there are at least three, which seem to constitute the etheric counterparts of the Primary Chakras, and are located with the body.
3. The (at least 18, if not much more) Secondary Major Chakras. These are etheric and pertain to the subtle physical being. They ideally constitute - or rather can be awakened into - a rhythmic microcosmic orbit (although this is very rarely the case because of congested energy flow etc)
4. The ten(?) important "chakras" (if they can be called such) are obviously also associated with the internal organs. Chinese medicine speaks of the five pairs (one major and one minor) of internal organs, each pair associated with specific correspondences such as an emotion, a taste, colour, cardinal point, etc etc. These body chakras would seem to constitute a different series again.
5. A larger number of Tertiary, Minor Chakras. These are associated with acupuncture points, sensitive points in the body, etc
6. An even much larger number of Quaternary, Quinternary etc chakras (minor acupuncture points etc), associated along the meridians.

In a General Way and Good to Know

From the psychological and metaphysical point of view, every aspirant to meditation is a beginner. A beginner is he or she who has the inner urge to grow into something ever more spiritual, ever more illumining, and therefore more fulfilling. The moment you wish to make progress, the moment you want to surpass daily living, above all yourself, and enter into the silence of your Higher Self, the ever-transcending Beyond, at that moment your meditative pilgrimage really starts.

Of course, it is a good idea to associate yourself with people who have been meditating for some time. These people may not be able to teach you, as meditation is a personal quest, but just to sit beside them when they meditate will inspire you. If you just sit beside them while they are meditating, unconsciously your inner being will drive some meditative power from them, and you will already feel the peace meditation radiates.

In the beginning you should not even think about meditation. Just try to set aside a certain time of the day when you will try to be calm and quiet, and feel that even five minutes belong to your inner life, and to no one else. Regularity is extremely important.

A few recommendations for the beginner in meditation

- (1) Sit in a comfortable position, the body relaxed, both feet on the ground if you use a strait chair.
- (2) If a sentence has been chosen, repeat the words, gently and slowly, often enough to keep the mind from wandering.
- (3) Work with one sentence for several days, using it frequently even throughout the day.
- (4) Do not attempt at first to meditate for more than five to ten minutes. Five minutes is recommended.

Along the Bhagavad Gītā, chapter 6, the verses 10 to 17:

Let the yogi -- seated in solitude and alone -- having mind and senses under control and free from desires and attachments for possessions, try constantly to contemplate on the Supreme Self. (6.10)

The yogi should sit on a firm seat that is neither too high nor too low, covered with sacred Kusha grass, a deerskin, and a cloth, one over the other, in a clean spot. (6.11)

Sitting (in a comfortable position) and concentrating the mind on a single object, controlling the thoughts and the activities of the senses, let the yogi practice meditation for self-purification. (6.12)

Hold the waist, spine, chest, neck, and head erect, motionless and steady, fix the eyes and the mind steadily between the eye brows, and do not look around. (See also 4.29, 5.27 and 8.10) (6.13)

With serene and fearless mind; practicing celibacy; having the mind under control and thinking of Me; let the yogi sit and have Me as the supreme goal. (6.14)

Thus, by always keeping the mind fixed on the Self, the yogi whose mind is subdued attains peace of the Supreme nirvana by uniting with Me. (6.15)

This yoga is not possible, O Arjuna, for the one who eats too much, or who does not eat at all; who sleeps too much, or who keeps awake. (6.16)

But, for the one who is moderate in eating, recreation, working, sleeping, and waking, this yoga (of meditation) destroys (all) sorrow. (6.17)

Two of the simplest techniques of meditation are presented here that does not need a guru or any special mantra. Meditation leads to peace, tranquillity, and equanimity of mind, and equanimity of mind leads to Self-Realization or the superconscious state of mind and bliss.

Three Simple Meditations along Hinduism

(I) Simple Meditation Technique

(1) Fix your gaze and the mind inside the chest centre, the seat of the causal heart, and breath normally. Imagine a crimson lotus with a cool radiant point-source of light in the centre of the lotus. Quietly watch the breath coming in and going out of this lotus. Do not try to control your breathing.

(2) Mentally chant your mantra, or "So" as you inhale and "Hum" as you exhale. Meditate calmly on the effulgent lotus, just witness and watch the thought waves of the mind, and feel the peace and serenity.)

(II) Simple Meditation Technique in ten steps

1. A dark room makes time stand still.
2. A five cm cushion reduces ankle and knee pain.
3. Set an alarm clock for the time that you vow to do.
4. Keeping eyes closed and hands locked, periodically stretch legs while keeping back straight.
5. Intense aspiration will bring longer meditation.
6. Practice and regularity achieves perfection.
7. Do meditation with love to seek and please God.
8. Invoke God's presence before meditation.
9. Keep your meditation secret from worldly people.
10. Never give up until the goal is reached.

(III) A Third Simple Meditation Technique

When one leaves the physical body by controlling all the senses; focusing the mind on God, and the bioimpulses (Pranas) in the cerebrum; engaged in yogic practice; meditating on Me and uttering OM --- the sacred monosyllable sound power of Spirit --- one attains the supreme abode. (8.12-13)

The scriptural knowledge has its place, but it is through direct realization that the inner core can be reached and the outer shell discarded. Meditation is the way to inner realization and should be learnt, personally, from a competent teacher. Realization of the true nature of mind leads to meditation.

(1) Wash your face, eyes, hands, and feet; and sit in a clean, quiet, and dark place using any comfortable posture, with head, neck, and spine straight and vertical. No music or incense during meditation is recommended. The time and place of meditation should be fixed. Follow the good principles of living, by

thoughts, words, and deeds. Some yogic exercises are necessary. Midnight, morning, and evening are the best times to meditate for 15 to 25 minutes every day.

(2) Remember any name or form of the personal god you believe in and ask His or Her blessings.

(3) Close your eyes; take 5 to 10 very slow and deep breaths.

(4) Fix your gaze, mind, and feelings inside the chest center, the seat of the causal heart, and breathe slowly. Mentally chant "Raa" as you breathe in and "Maa" as you breathe out. Think, as if breath itself is making these sounds "Raa" and "Maa". Mentally visualize and follow the route of breath going in through the nostrils, up towards the mid-brows, and down to the chest centre, or the lungs. Feel the breath and sensation in the body, and be alert. Do not try to control or lead your breathing just follow the natural breathing.

(5) Direct the will towards the thought of merging yourself into the infinite space of the air you are breathing. If mind wanders away from following the breaths, start from step (4). Be regular, and persist without procrastination.

NOTE: The sound "Raa" and "Maa" may be substituted with "So" and "Hum" by Buddhists or "Je" and "Suis" by Christians or any other sacred sound of your religion, or the sound could be completely eliminated. Thus this method is a non-sectarian method.

(IV) The Omnic Sound Technique

It is strongly suggested that one should first practice the meditation techniques given as previously for at least three months and see the progress before going into this advanced technique.

Before one can purify one's nature by mantra, one has to reach a level whereby one's system of consciousness becomes sensitive to any mantra. This means that one's mundane desires must be first fulfilled, or satisfied by detachment. One must become Saattvika first. This is just like cleaning the jewellery first before gold-plating it.

This technique has been mentioned in Gita 8. 12-13 by Lord Krishna:

“When one leaves the physical body by controlling all the senses; focusing the mind on God, and the bioimpulses (Pranas) in the cerebrum; engaged in yogic practice; meditating on Me and uttering OM — the sacred monosyllable sound power of Spirit — one attains the Supreme Abode.” (8.12-13)

Here we provide the details – based on years of research and study of yogic scriptures as well as practical experience – for the benefit of sincere seekers. The place of meditation should be light-free (a closet), odour-free (no incense), and sound-free (no music) for best results. Mornings and evenings (before sun-rise and after sunset), as well as half an hour after mid-day and mid-night are the best times for meditation. Assume a comfortable posture as given in verse 6.13-14, and close your eyes:

One should sit by holding the waist, spine, chest, neck, and head erect, motionless and steady; fix the eyes and the mind steadily on the front of the nose, without looking around; make your mind serene and fearless, practice celibacy; have the mind under control, think of Me, and have Me as the supreme goal. (See also 4.29, 5.27, 8.10, and 8.12) (6.13-14)

Take few deep inhalation and exhalations. Sincerely ask your guru's/Ishta Deva's, or Lord Shiva's/Ganesha's blessings for success in meditation before starting.

Start:

Step (1): Inhale slowly and deeply through nose.

Step (2): Hold the breath for a second only.

Step (3): Open the lips by making a round opening and chant a strong, soft, audible, continuous, humming sound of OM (as O...o..o..o...o..M..mm....m) with complete sincerity while slowly exhaling through the mouth. Let the mind and eyes be focused at an imaginary origin of the Omnic sound situated at the pituitary gland inside the brain four inches deep from the mid-brows. The mid-brown is also known as the Shiva centre, Christ centre, or the sixth Chakra. The place near the pituitary gland is called the soul centre, or the seventh Chakra.

Keep your mind and eyes focussed at the soul Centre, and imagine that the shining energy of the Omnic sound wave is flowing from the soul centre to the Shiva centre like a river.

The secret is not in making the sound, but making your mind submerge into the fullness of the sound by entering into the core of the sound and trying to become one with it. The sound you are using here is not an arbitrary or ordinary sound, but a symbol of the Reality the fullness of the universe, and the sound of cosmic vibration.

(You may simplify this technique – by omitting the underlined part – to suit you if it becomes difficult to handle to handle in the beginning).

At the end of exhalation, repeat the process 5 to 11 times starting at step (1). After this continue the process, but produce the Omic vibrations mentally or silently for 10 to 15 minutes. The intensity or loudness of the actual or mental chanting as well as the speed should be increased if “mind” tends to wander faster and vice versa.

Practice twice a day for one or more months, and then increase the time of mental chanting to 25 or more minutes.

You may also try the mental chanting part using your personal mantra, use any one of the mantras: OM, So Hum, Om Namah Shivaaya, or Om Shri Ram Jai Ram Jai Jai Ram.

OM SHANTI

A few important remarks on meditation

It is therefore largely a matter of perfecting the mechanism of the brain so that it can rightly register and correctly transmit the soul (*higher self*) impressions and the group purposes and recognitions.

This involves:

1. The awakening into conscious activity of the centre between the eyebrows, called by the oriental student, the ajna centre.
2. The subordinating then of activity of this centre to that of the head centre, so that the two vibrate in unison. This produces the establishment of three things:
 - (a) Direct conscious alignment between soul-mind-brain.
 - (b) The appearance of a magnetic field which embraces both the head centres and so definitely affects the pineal gland and the pituitary body.
 - (c) The recognition of this field of dual activity in two ways: as of a light in the head, an interior radiant sun, or as dynamic centre of energy through which the will or purpose aspect of the soul can make itself felt. (A Treatise on White Magic, by Alice A. Bailey, Lucis Press 1934), page 422)

Training on Meditation

(We do not advise the use of incense, this is purely commercial)

I

A Full Moon Meditation

1. Centre the consciousness in the head.
2. Imagine yourself as retreating even more consciously within towards that point of contact where personality-soul and the teacher in the world of souls (*the Tibetan Djwhal Khul, for instance*) can meet and become as one.
3. Then hold yourself poised and steady as possible, preserving and detached poise as fully as may be during the following process which is carried forward silently by the creative activity of the imagination.
 - a. Imagine or visualise yourself as standing before a golden or ivory door.
 - b. See that door slowly open, revealing a long low room with three windows – one looking east, one looking west and one looking north. Seated before the eastern window on a low carved chair (but looking towards you, and therefore sitting with his back to the window) you may visualise your Tibetan brother (*even today as an archetype or energy, or other Master*), in deep meditation, seeking to contact you and all for whom he is, as a teacher, responsible.
 - c. Then picture yourself as advancing slowly up the long room (which is his study and work room) and then standing before him. See also your group brothers standing with you. Then each of you can constitute himself, in imagination, as spokesman for his group and offer the group in service and deep consecration to the service of the Plan.
 - d. When you have accomplished this, imagine that you see me (*the Master Tibetan or other*) rising from my chair. Then as a group we face the East and say together the Great Invocation. Endeavour consciously to follow my lead as we say the words, and listen with care, using the imagination. This will involve intense concentration.

(From “Discipleship in the New Age”, Volume Two, by Alice A. Bailey, Lucis Press Limited, London, UK, pages 26/27. Remarks between brackets is from the compiler of this book.

The Great Invocation

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.
From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.
From the centre where the Will of God is known
Let purpose guide the little wills of men--
The purpose which the Masters know and serve.
From the centre which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.
Let Light and Love and Power restore the Plan on Earth.

OM OM OM

The Sacred Word AUM or OM

AUM or OM, is a single, indivisible sound. It the breath of life in its sevenfold manifestation or centres and, is known as a Sacred Word, whether attached to a World Faith or not. Hindus claim that it is the most powerful of all mantras, even the mother of all mantras. At every second Universal Energy creates itself anew inside AUM or OM. Nothing else but “AUM, OM” existed, exists and will forever exist even if our planet Earth disappears.

“AUM or OM” is a single Sanskrit character represented in English by three letters, but pronounced as one syllable. The syllable “AUM, OM” is indivisible, but each portion of it represents a different aspect of Cosmic Energy. AUM or OM is the spontaneous cosmic rhythm with which what is termed “God” (*Carl Gustav Jung*), the Infinite, embraces the universe.

The “Sacred Word” is beneficial in the seven physical centres of man:

1. The base of the spine
2. The solar plexus
3. The spleen
4. The heart
5. The throat
6. The pineal gland
7. The pituitary body

Note the following:

All that exists is based on sound or the uttered Word silently or audibly. Differentiation is the result of sound. And, on each of the seven planes whether in man or the cosmos, the “Sacred Word” has a different effect. According to the note of the Sacred Word, or any other word of power good or bad, the work of building-in or casting-out will be accomplished. The Sacred Word has seven keys with their sub-tones. This is, obviously, esotericism, not to be discussed here.

Whatever, the sound of AUM or OM is unique. Generally, we hear a sound when two things are struck together. But, “AUM or OM” needs no such action. A true meditator can hear “AUM or OM” self-generated in the inmost recesses of his heart.

There are many ways to chant “AUM or OM”. When one chants it loudly, one feels the omnipotence of the Infinite. When one chants it softly, one feels the delight of the Infinite. When one chants it silently, one feels the peace of the Infinite.

It is best to chant “AUM or OM” loudly, so its sound can vibrate in your physical ears and penetrate your entire body. AUM or OM also reaches the farthest ends of the Earth, the farthest ends of the Universe. AUM or OM has infinite power, as just by repeating AUM or OM one can realise the Infinite, and be in oneness with the entire Universe or Cosmos. AUM or OM is life, body and breath.

II

Outline for a reflective meditation on a lotus

1. Preparation

Relax and make a rapid alignment. The physical body is the house of our feelings and reactions, and with the brain cells we carry out the activity of the mind. The quiet co-operation of the physical body is therefore a first essential when we start to meditate. Right poise and relaxation help to bring this about.

2. Visualisation

Imagine a closed lotus bud. Visualise the shape of the bud resting on its broad green leaves on the water. Picture the smooth texture of its pedals and their yellow or white closely folded form. Next, visualise the bud opening very slowly, revealing petal after pedal, as each unfolds. As the flower opens wider, see its full beauty emerging and its golden centre radiating in the sun.

3. Recognition

Hold the picture of the open lotus for a few minutes with a sense of joy and admiration. Recognise it as a symbol of inner growth, unfoldment and expansion. Consider the significance of its roots being in the mud, its stem in the water and its flower in the air and the sun.

4. Reflection

Reflect on the correspondence between the Self and the lotus with its hidden potentialities for growth, harmonious development and radiation. See how the life within the lotus resembles the emanation of the Soul or Self, unfolding through the form and expressing its essence, quality and aims.

5. Realisation

Realise that the Higher Self (Soul) can unfold through you, just as pedals of the lotus open out. Identify yourself with this symbol of the Higher Self (Soul) for a minute and see the pedals as qualities to be expressed in daily life.

6. Affirmation

Close the meditation by anchoring or “earthing” the inner work you have done with the words:

“So let it be. And may I be helped to fulfil my part.”

The Master Tibetan Djwhal Khul, who has taught and written extensively on meditation, speaks of it having two general aims:

1. The formation of thoughts, the bringing into form on the concrete levels of the mental plane of abstract ideas and intuition. This, he writes, might be termed “meditation with seed.”

2. The aligning of the personal vehicle and creation of a vacuum, or unimpeded channel, between the physical brain and the Higher Self or Soul, which results in a divine outpouring. This he terms “meditation without seed.”

III

Meditation – Integration with the Soul

Preparation

Sit quietly for a few moments, gradually relaxing all tensions; lengthen the breathing to a slow but easy rhythm; still the thinking as far as possible and direct it upwards to the lighted area of the High Self or Soul (use in your own mind whatever term means most to you).

Invocation

Say, aloud if possible:

“May the five-pointed star of the light of the Soul surround me and protect me this day, and fill me with its radiance.”

Visualization

Visualize this light surrounding you and realize that it can be worn like a cloak throughout the day.

Integration

Link each aspect of yourself with the Soul as you say:

“May the light of the Soul wash through me, purifying, vitalizing, strengthening; filling my heart with love and compassion; inspiring and illuminating; and may its holy will impel and direct me, that I may carry out its purpose and radiate its life to all with whom I come in contact this day.”

A short silence between each of these phases will give time for reception of the invoked quality. The whole exercise need only take a few minutes, but it is important to carry it out at the beginning of the day. By so doing we align

ourselves with the Higher Self before going out to meet the day's commitments, and call upon it to accompany us.

IV

1. Reflective alignment of soul and personality, using the creative imagination in the process. This is a “feeling” or astral activity.
2. Assumed relation of solar plexus, heart and head, and the focus of the assuming consciousness to be in the region of the ajna centre. This is done mentally.
3. When this has been achieved and realized, there follows next the concentration of aspiration and of thought in the heart centre, imagining it to be just between the shoulder blades. It must be recognized that the concentration of thought energy is definitely there.
4. Then follows the conscious and pictorial (or imaginative) withdrawal of the heart's aspiration, life and devotion into the centre above the head (the thousand-petalled lotus), and its conscious focusing there.
5. When this stage has been reached, and the conscious recognition of place of activity is being gently yet surely held, then sound the Sacred Word “OM”, very softly three times, breathing out and towards:
 - a. The Soul
 - b. The Hierarchy
 - c. Humanity

These three recognized factors now constitute a definite and linked triangle of force.

6. Then say with heartfelt intent (consider the significance of two words) the invocation as follows:

The sons of men are one and I am one with them.
I seek to love, not hate;
I seek to serve and not exact due service;
I seek to heal, not hurt.

Let pain bring due reward of light and love.
Let the soul control the outer form and life and all events,
And bring to light the love which underlies the happenings of the time.

Let vision come and insight.
Let the future stand revealed.
Let inner union demonstrate and outer cleavages be gone.
Let love prevail.
Let all men love.

7. Endeavour throughout the day to continue holding this recollection steady and work always in due remembrance of the morning's meditation.

(From "Discipleship in the New Age", Volume Two, by Alice A. Bailey, Lucis Press Limited, London, UK, pages 116/117.)

V

This meditation is quite simple if you familiarise yourself with its stages for a few weeks. Much is self-explanatory in the outline, so that you can follow the process as you go along.

1. Lift your consciousness and relate the head and the heart. Repeat thoughtfully the following mantram which eventually leads to the realisation of unity.

The sons of men are one and I am one with them.
I seek to love, not hate;
I seek to serve and not exact due service;
I seek to heal, not hurt.

Let pain bring due reward of light and love.
Let the soul control the outer form and life and all events,
And bring to light the love which underlies the happenings of the time.

Let vision come and insight.
Let the future stand revealed.
Let inner union demonstrate and outer cleavages be gone.
Let love prevail.
Let all men love.

2. With the focus of the consciousness then in the head, summon the Will to your aid and by an act of the will carry the energy focussed in the head to the solar plexus. To facilitate this process, you can use the following formula:

- a. I am the soul. And also love I am. Above all else I am both will and fixed design.
- b. My will is now to lift the lower self into the light divine. This light I am.
- c. Therefore, I must descend to where the lower self awaits my coming. That which desires to lift and that which cries aloud for lifting are now at-one. Such is my will.

Whilst saying these mantric words (taken from a very ancient disciples' manual) vision pictorially the process of focussing – demanding - descending and at-one-ing.

3. Pause here and endeavour to feel and sense the initiatory vibration or embryonic interplay which is being established between the awakened and the awakening points within the solar plexus. This can be done, but it involves an act of slow concentration.
4. Then sound the OM twice from the head centre, knowing yourself to be the soul which is breathing it forth. Believe this sound, carried on the breath of will and love, as capable of stimulating the solar plexus in the right way and able to transmute the lower energies so that they will be pure enough to be carried first of all to the awakening point and from that point eventually to the heart centre.
5. As you vision the energies of the solar plexus being carried up the spine to the heart centre (situated as you know between the shoulder blades) I would ask you to breathe out the OM again into the solar plexus but this time, having done so, draw the focussed energy up the spine towards the head. The vibration thus established will carry the energy to the heart, for it has to pass through that centre in the spine on its way to the head. In the early stages that is as far as it may go, but later it will pass through the heart, leaving its due quota of energy, and finally reach the head centre.
6. Then focus yourself in the heart, believing that a triangle of energy has been formed between the head, the heart and the solar plexus. Vision it then as composed of the energy of light, something resembling a triangle of neon light. The colour of this neon light so-called will be dependent upon the ray of the soul.
7. Then again repeat the Mantram of Unification, beginning "The sons of men are one..."

The sons of men are one and I am one with them.
 I seek to love, not hate;
 I seek to serve and not exact due service;
 I seek to heal, not hurt.

Let pain bring due reward of light and love.
Let the soul control the outer form and life and all events,
And bring to light the love which underlies the happenings of the time.

Let vision come and insight.
Let the future stand revealed.
Let inner union demonstrate and outer cleavages be gone.
Let love prevail.
Let all men love.

8. Standing, therefore, in the centre of the heart see the energy of your group brothers as the radiating spokes of a great wheel of light. This wheel has twenty-four spokes and at the centre of the wheel, like the hub of the wheel, can be found your Master (D.K.) Then slowly with love, mention aloud the names of each of your group brothers, not omitting yourself.
9. Then see this wheel as actively moving and scintillating, and thus serving humanity through its focussed radiation. This radiation is the radiation of love. All the above is purely symbolic but carried out as a visualisation process for some months – consistently and consciously – it will create a state of mind and of awareness which will be enduring because “as a man thinketh, so he is.”
10. The close with the Great Invocation, and also with the Gayatri, with its emphasis upon one’s duty.

The Great Invocation

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.
From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.
From the centre where the Will of God is known
Let purpose guide the little wills of men--
The purpose which the Masters know and serve.
From the centre which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.
Let Light and Love and Power restore the Plan on Earth.

OM OM OM

Gayatri Mantra

Aum **Bhûr Bhuvah Svah**
Aum Tat **Savitur varenyam**
bhargo devasya dhîmahi
Dhiyo yo nah prachodayât
Aum

O, Creator of the universe
May we receive thy supreme sin-destroying light
May thou guide our intellect in the right direction
Aum (**Rgveda** III.62.10)

A Summary on the Mantra-Yoga Teaching

by

Philippe De Coster, DD, President, Gita Society of Belgium, Gent, Belgium

A mantra is an incantation. It can be a syllable, a word, a few words or sentence. When you repeat a mantra several times, it is called japa. A mantra represents a particular aspect of God, and each mantra has a special significance and inner power. If you cannot enter into your deepest meditation because you are tired, unwell or your mind is restless, this is an opportunity to utilise a mantra. I use a Hindu rosary with 108 grains to recite or sing “Gayatri Mantra”, mainly to be used by those twice born (the second birth is, conversion in Christianity, but a yielding henceforth to the Supreme Spirit). By the way, Catholics have a rosary with 55 grains (a complete rosary is 55 x 3), and Islam has a rosary with 99 grains, each representing an aspect of God. Buddhism has also its rosary. (All World religions have rosaries, and that does mean something very important.) A little experience of mine, when you are trying to cleanse your mind from all kind of worries, which may be called impurities, you should chant a mantra several times in faith, yielding to the Supreme Being, the Absolute. If you want to achieve overall purification of your nature, the japa can be most effective if you do it in a systematic way, step by step. On the path of spirituality “intention” (faith, confidence) is extremely important. Chanting a mantra can be done while driving a car or even walking along the streets or standing in a public place; A swami, some 30 years ago in my neighbourhood, said (I still remember): “the best place to be entirely on your own as the loneliest place is in the streets of New York along the high buildings and the crowd. Using mantras you are really increasing your inner strength and capacity.

The late Michael J. Eastcott, a dear friend of mine since 1970, who died almost two months ago (*at the time of writing this article*), wrote: “The sacred word OM, which is much used in the East, can be effective in many ways. It may be sounded as a purifying agent, raising the vibration; sounded progressively, it integrates our various forces and helps to direct them beyond the form; it also aids concentration and the ‘recalling OM’ is used by many to recollect and refocus each time attention wanders. But one of its most-used functions is to channel and anchor, at the close of a meditation, the high energies that have been touched; on the wings of its sound these can be sent forth with power, to be shared by humanity. (page 179, in “The Story of the Self” (Rider and Company, London))

“OM” (AUM) is the real name of the Supreme Absolute, God. In the cosmic manifestation is OM (AUM); and, beyond the manifestation, farthest beyond is OM (AUM). The Gayatri Mantra is the divine magnetic needle, always pointing to the transcendental height of the Supreme Absolute. Here, the seeker, the yogi (meditator) does not miss his God in the existence, the consciousness, and in blessing.

The Swiss psychologist, Carl Gustav Jung, Collected Works, Vol. 7, 397, wrote: “... we stand with our soul suspended between formidable influences from within and from without, and somehow we must be fair to both. This we can do only after the measure of our individual capacities. Hence we must bethink ourselves not so much of what we “ought” to do as of what we can and must do.”

And, finally, the three soul-stirring words: AUM TAT SAT (Gîtâ 17.23) “AUM” as above; “TAT” means ‘That’, the nameless Eternal, above all attributes and majestic ‘That’ stands. “Sat” means Reality, the Infinite Truth. Gîtâ quotations to ponder on: 10.25; 10.35; 17.24; 17.25; 17.26.

Use the Gîtâ mantras, and put them as ideas into your heart and life as forces to be accepted and worked out, and you will be surcharged with spiritual forces. The strength of mantras, generating the force and form proper to the mantra and imposes it in our substance of Mind, Life and Matter.

Let us terminate by reciting, the “Gayatri Mantra”:

Aum Bhûr Bhuvah Svah
Aum Tat Savitur varenyam
bhargo devasya dhîmahî
Dhiyo yo nah prachodayât
Aum

O, Creator of the universe
May we receive thy supreme sin-destroying light
May thou guide our intellect in the right direction
Aum (**Rgveda** III.62.10)

We meditate on the transcendental Glory
Of the deity Supreme, who is inside the
Heart of the earth, inside the life of the sky
And inside the soul of the Heaven. May He
Stimulate and illumine our minds.

VI

The following meditation is short and simple, but very effective and certainly not elementary. A reminder, exercise on simple alignment every day. Here follows the outline and instructions around the astral and etheric bodies, and the antakarana bridge.

OM OM OM

I. Start with the point of Higher Self (Soul) focus of which you know much theoretically and can know more practically. This falls into three stages:

1. Raise the consciousness into the head.
2. Carry the thought or consciousness upward through the astral body and the mind to the soul. The astral body is amorphous and is composed of clouds of colour more beautiful than those of the emotional body. The astral body tends to have the same set of colours, but they are usually infused with the rose light of love. It extends out about one half to one foot (15 to 30 cm) from the body. The chakras are the same octave of colours as the rainbow of the emotional body, but each is infused with the rose light of love. The heart chakra of a loving person is full of rose light on the astral level. When people fall in love, beautiful arcs of rose light can be seen between their hearts, and a beautiful rose colour is added to the normal golden pulsations I observe in the pituitary gland. When people form relationships with each other, they grow cords out of the chakras that connect them. These cords exist on many levels of the auric field in addition to the astral. The longer and deeper the relationship, the more cords and the stronger they are. When

relationships end, those cords are torn, sometimes causing a great deal of pain. The period of "getting over" a relationship is usually a period of disconnecting those cords on the lower levels of the field and re-rooting them within the self. A great deal of interaction takes place between people on the astral level. Great blobs of colour of various forms whisk across the room between people. Some of it is pleasant and some not so pleasant. You can feel the difference. You may feel uneasy about someone across the room that is apparently not even aware of your presence; however on another level a lot is happening. I have seen people standing next to each other in a group pretending not to notice each other, when on the energy level there is a whole communication taking place with lots of energy forms moving between them. You have no doubt experienced this yourself, especially between men and women. It is not just body language; there is an actual energetic phenomenon that can be perceived. For example, when a man or woman fantasizes about making love with someone, say in a bar or at a party, there is an actual testing in the energy fields to see if the fields are synchronous and if the people are compatible."

3. Identify the personality consciousness with the soul consciousness, and realise that they are one.

II. From that point, definitely and consciously, assume the attitude of the Observer. This also involves three stages:

1. Observe the personality and consider it from the angle of the etheric body. The Etheric Body: The physical body of a human being is, according to occult teaching, formed of two parts, the dense physical body, and the etheric body. The dense physical body is formed of matter of the lowest three subplanes of the physical plane. The etheric body is formed of the four highest or etheric subplanes of the physical plane.
2. Consciously throw soul energy down into centre at the base of the spine. Then raise it slowly, via the five centres and the two head centres (ajna and highest head centre), up into the soul body. This produces, when correctly done, a vivifying of the sutratma and links the personality and soul into the blended unit. It is what might be called the acme of alignment.
3. Then endeavour to throw the attention of the united soul-personality toward the Spiritual Triad.

III. Reflect upon the Antahkarana and its relation to soul-personality and the Monad. The Antahkarana is the path, or bridge, between higher

and lower mind, serving as a medium of communication between the two. It is built by the aspirant himself in mental matter.

The Great Invocation

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.
From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.
From the centre where the Will of God is known
Let purpose guide the little wills of men--
The purpose which the Masters know and serve.
From the centre which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.
Let Light and Love and Power restore the Plan on Earth.

OM OM OM

(Taken partly from “Discipleship in the New Age”, Volume Two, by Alice A. Bailey, Lucis Press Limited, London, UK, pages 129/130.)

VII

This meditation outline falls into three parts:

- a. The stage of raising the energy of the heart centre into the head centre.
- b. The stage of sending energy from the head centre to the solar plexus centre.
- c. A definite and planned process of alignment.

This meditation is intended to bring about three most definite results:

- a. The interrelation of the seven centres, and therefore an uninterrupted flow of energy.
- b. The interplay of energy between the members of this group in my Ashram (*Master Djwhal Khul*) , via the seven centres. The group thoughtform will have it in seven points of energetic life, the energies of which will be contributed by the group members. This etheric form of the group life will be an expression of the sumtotal of the seven types of energy as each individual member utilises them.

c. The fusion, consciously and deliberately engineered, of the individual soul with the group soul, and later with the Hierarchy – via my Ashram.

(Taken partly from “Discipleship in the New Age”, Volume Two, by Alice A. Bailey, Lucis Press Limited, London, UK, pages 131/132.)

Notes:

What is an ashram?

Ashrama, familiarly spelled ashram in English, has come to denote a place of refuge, especially one removed from urban life, where spiritual and yogic disciplines are pursued. Ashrams are often associated with a central teaching figure, a guru, who is the object of adulation by the residents of the ashram. It is rightly the centre to which the Master or Guru gathers disciples and aspirants for personal instruction.



Mahatma Gandhi's Ashram

A Few Thoughts on Group Serving, and World Wide Meditation on the Laws and Principles

We have entered the Era of Group endeavour, which is the cycle of Group life, individual and group meditation, group intent and purpose, group invocation, group initiation, group work and group effort. However, there seems to be a slight difference between group work and group endeavour.

Work is defined as physical or mental effort directed to a goal, a job, a task, labour, and the next thing to be done. Group endeavour implies a concerted effort, planned and achieved together. Group endeavour in the Aquarian Age, the New Age or Era indicates a new thrust, a new creative experience.

At present, lay-work and various charitable works are taking the place of that which was once Christian Missionary endeavour, in Catholicism and in Protestantism. Not long ago, the writer received a newsletter from a Belgian Bible Society in Bruges (Belgium), informing about the present awful situation in the Democratic Republic of Congo, poverty, famine, hiv + and aids, soldiers raping women and children, imprisonment and torture, and all other possible misfortunes among natives. On the second page, one is being told how to freely contribute financially, tax free: with 25 euro so many bibles are distributed, for 50 euro so much more. The writer was once again deeply shocked and disgusted. Bible distribution cannot provide a starved one with food, heal the sick, etc. The United Nations peacekeeping mission in the Democratic Republic of Congo (DRC) appears to have disgraced itself once again. In 2004 the reputation of peacekeepers in the country was blackened by reports of UN soldiers sexually exploiting underage local girls. At the time of writing, this week it emerged that UN forces did nothing while as many as 150 civilians – including babies – were raped and assaulted by rebels just 19 miles from their base in the east of the country. Will the spread of bibles help?

Those countries pleading for help have been attended to, like Haiti, China, and now Pakistan to name a few. They have been and are attended too by laity and charitable funds. Religious movements only think of rebuilding their destroyed worship places. It is hard to mention, but very true.

Group endeavour is pioneering work but some laity groups are doing very well these days, we already know. However, as one Teacher suggested, humanity is in the infancy stage where group endeavour is concerned. This is the work to which all serving discipleship groups are called. They are called to group work of a new order, no longer the traditional Christian Missionary work, the way

they were acting with their frightening messages of hell-fire. Today, laity takes the work over on other more humanitarian and charitable basis.

Individual effort and activity is to be blended with the group objective, the group effort, and with group decision-making.

The will of the Groups, united into one subjective Group, dedicated to a specific objective, is of major importance. While we increase our potential for telepathic impression as we unitedly meditate on the six Laws and Principles that are guiding humanity in this Aquarian Age, the New Age or Era, we must also utilise the spoken and written word to share our inspirations and aspirations.

What are the Laws and Principles as a Service to Humanity

Law of Right Human Relations

Principle of Goodwill

Law of Group Endeavour

Principle of Unanimity

Law of Spiritual Approach

Principle of Essential Divinity

Redemption and purification of the human mental energy field is a huge undertaking. Group endeavour is not only essential, it is the Laws for human activity as we are in the Aquarian Age, the New Era. Let us recognise that we are a world-wide group of meditators, and no one of us is totally responsible for world salvage. Real group work can only be joyful and beautiful, but requiring steadfastness, rhythm and thoughtful purpose.

In this time and age of much tumult and uncertainty politically in a nation and among nations world-wide; traditional Christianity today with their past and erroneous dogmas, even distorted practices as **child abuse** among Roman Catholic leaders, bishops as well as priests and pastoral lay-workers, no longer able to distinguish between good and bad. They cannot observe what they teaching. This is a very dramatic world-wide situation. It suffices to read the newspapers or watch TV to be duly informed about those things; and, in addition the natural catastrophes everywhere in the world, earthquakes and floods, to name but a few. The United Nations works hard for the liberation of humanity, giving assistance where help is required. At the time of writing, the United Nations says 800,000 Pakistani flood victims only reachable by air, to assist them at least with food.

This is an urgent request, to unite ourselves as one and unique Force of Light, which is a means of triumphing over the forces of evil. At this stage, for many among us, this means a renewed time of service and activity.

In fact, we are asking you not too much effort, only to memorise one of the following Invocations, saying it every day after your meditation time if you do so; or wherever you are, when travelling, in leisure time, and so on and forth. It does take only a few minutes. Hundreds of people, men and women of goodwill have used “The Great Invocation”, as a service to humanity.

The first is the traditional text of “The Great Invocation”; and, the second another expression of same.

The Great Invocation

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.
From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.
From the centre where the Will of God is known
Let purpose guide the little wills of men--
The purpose which the Masters know and serve.
From the centre which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.
Let Light and Love and Power restore the Plan on Earth.

This Great Invocation, differently expressed

From the point of Light within the Mind of God
Let Light stream forth into the minds of men.
Let Light descend on Earth.

From the point of Love within the Heart of God
Let Love stream forth into the hearts of men.
May Christ return to Earth.

From the Centre where the Will of God is known
Let Purpose guide the little wills of men—
The Purpose which the Masters know and serve.

From the Centre which we call the race of men
Let the Plan of Love and Light work out.
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

Notes from “Discipleship of the New Age”, Volume II, pages 149 to 151”, explaining the phrases, “May Christ return to Earth”; “May it seal the door where evil dwells”. This was written April 1945.

It has been difficult to translate into understandable and adequate phrases the very ancient word-forms which the Christ will employ. These word-forms are only seven in number, and they will constitute His complete, new utterance. I have only been able to give their general significance. Nothing else was possible. But even in this longer form, they will be potent in their invocative appeal, if said with mental intensity and ardent purpose. The points of emphasis upon which I would ask you to dwell (once it is permissible to use the phrases) are two in number:

“May Christ return to Earth”

This return must not be understood in its usual connotation and its well-known mystical Christian sense. Christ has never left the Earth. What is referred to is the externalisation of the Hierarchy and its exoteric appearance on Earth. The Hierarchy will eventually, under its Head, the Christ, function openly and visibly on Earth. This will happen when the purpose of the divine Will, and the plan which will implement it, are better understood and the period of adjustment, of world enlightenment and of reconstruction has made real headway...

“May it seal the door where evil dwells”

The sealing up of the evil forces, released during this war, will take place within the immediate future. It will be soon. The evil referred to has nothing to do with the evil inclinations, the selfish instincts and the separateness found in the hearts and minds of human beings. These they must overcome and eliminate for themselves. But the reduction to impotency of the loosed forces of evil which took advantage of the world situation, which obsessed the German people and directed the Japanese people, and which worked through barbarity, murder, sadism, lying propaganda, and which prostituted science to achieve their ends, requires the imposition of a power beyond the human. This must be invoked, and the invocation will meet with speedy response. These evil potencies will be occultely "sealed" within their own place; what this exactly means has naught to do with humanity. Men today must learn the lessons of the past, profit from the discipline of the war, and deal—each in his own life and

community—with the weaknesses and errors to which he may find himself prone.

I would here recall to you what I said last year to ... anent this final stanza of the Invocation:

"I am preparing to present to you for wide distribution throughout the world, the last stanza of the Great Invocation. It is by no means easy to translate the words of this stanza in terms which will make it of general appeal and not simply of importance to convinced esotericists.... It can be so presented that the masses everywhere, the general public, will be prompted to take it up and will use it widely; they will do this on a relatively larger scale than the intuitional, the spiritually minded or even the men of goodwill. A far wider public will comprehend it. I will give A.A.B. this stanza at the earliest possible moment; this will be conditioned by world affairs and by my understanding of a certain esoteric appropriateness in the setting of a time cycle. If plans mature as desired by the Hierarchy, the new stanza can receive distribution at the time of the Full Moon of June 1945, as far as the Occident is concerned, and considerably later for the Orient. Prior to these set points in time, the stanza can be used by all esoteric school members, after being used for one clear month by my group, dating that month from the time that the most distant members of the group receive it."

I seek to have this Invocation go forth on the power generated by my Ashram and by all of you affiliated with my Ashram: the Ashrams of the Master K.H. (*The Tibetan, Master Djwhal Khul*) . and the Master M (*Master Morya*) are likewise deeply committed to participation in this work.

Full Moon Meditation

The practice of meditation at the time of the Full Moon is, in part, a process of invocation for the descend of the needed Avatar in preparation for the inauguration of a New World Religion. There is up to now, an upsurge of consciousness within humanity. Soul consciousness is resulting in the impressing of many minds everywhere, men and women of goodwill in anticipation of the Coming One. Meditation at the time of the Full Moon is essential, as we are provided with the impressions from the astrological patterns that create a spiritual tension of opportunity. Full Moon cycles and eclipses, especially when observed in exact time meditation, enhance our opportunity for a continuity of divine revelation. Also, alignment in meditation, at the time of

the Full Moon is an alignment of cause and effect. I explain. We have at the Full Moon an alignment with the Moon, representing form, with the Earth, representing consciousness with the Sun, representing spirit. So, we have Spirit (Energy) working out in Form through the meditation of Consciousness. With this alignment, the focus of our concern is on the Sun/Spirit; for in this alignment the Moon/Form is “out of the way” and our consciousness is open to receive the fullness of Spiritual impression. The practice of exact time Full Moon alignment is the most potent method of telepathic contact with, and impression from the Hierarchy.

VIII

World Wide Meditation on the Laws and Principles

This meditation format is a suggestion for use in our worldwide meditation effort, especially at a Full Moon gathering. Our purpose is to help bring in and embody in the fabric of human thought and action the Laws and Principles that are generating the new cultures and civilisation of the present New Age. This format is simple and follows the traditional path of Mind/Soul meditation. We suggest this as a tool to help guide the meditator toward the Bright Centre.

I. Alignment (*brisk but unhurried pace*)

- a. Relax and release from the physical body. Sound the Sacred Word OM.
- b. Calm and release from the emotional body. Sound the Sacred Word OM.
- c. Quiet the mind and hold a steady mental focus. Sound the Sacred Word OM.
- d. Fuse this integrated personality with the Soul. Sound the Sacred Word OM.

II. Creating the Group Chalice (*about a two minute visualisation*)

- a. Visualise the brothers and sisters of the World Wide Group.
- b. See an integrated field of lighted and loving co-relations.
- c. Picture this Group as a receptacle into which the results of our joint labour over the next several decades will flow for we are the One Soul doing the One Work.

III. **Crossing the Bridge** (*about a two minutes recognition*)

- a. As One Group we cross the Bridge and take one stand on the Buddhic Plane, the place of Love and Wisdom. We recognise and accept our place within the Ashram and assert the fact of our identification with the Hierarchy.
- b. Connecting with the Christ, the World Teacher, we stand within His field of Love and Peaceful Silent Will. The Christ radiates within the Triangle of three Great Spiritual Beings: The Buddha, The Avatar of Synthesis, and The Spirit of Peace. By an act of the will, extend the Antahkarana through the Christ toward Shamballa, the Centre where the Will of God is known, the Bright Centre lying far in the unknown distance.

IV. **Meditation and Contemplation** (*10-20 minutes of complete silence*)

- a. Holding the point of focused intent.
- b. Ponder on the Principle of Goodwill and the seed thought: The Path which Christ must tread to reach our place is one of Light – its quality Goodwill; and it is almost ready for His Feet.

V. **Reception of Impression** (*about three minutes*)

- a. Hold the mind steady at the point of reception.
- b. Open to illumination from Principled Lives into the poised, waiting Group mind.
- c. Carefully observe impressions from the Great Beings on the sensitive receiving plate of the World Wide Group Mind.

VI. **Inspiration and Service to Humanity** (*about three minutes or more*)

- a. Very gently allow these impressions to move into your lower mind.
- b. Begin to formulate them in useful and practical thoughts for sharing and distribution in your field of service.
- c. Note: You may wish to record your inspirations at this time in your spiritual journal.

VII. **Distribution: Sound the Great Invocation**

- a. Release the energy of group meditation work into the very fabric of human thought and effort.

- b. See the energies of the Christ and the Ashram flowing throughout our Work to all life on Earth.

The Great Invocation

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.
From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.
From the centre where the Will of God is known
Let purpose guide the little wills of men--
The purpose which the Masters know and serve.
From the centre which we call the race of men
Let the Plan of Love and Light workout
And may it seal the door where evil dwells.
Let Light and Love and Power restore the Plan on Earth.
OM OM OM

IX

The Law of Spiritual Approach

There is but One Path of return to the “One in Whom we Live and Move and have our Being”. Throughout the ages, in quite different circumstances of ours have found this path and have followed it, often at the risk of their lives, accepting its conditions and its disciplines. Impelled by the power of their faith, they have discovered the reality of the worlds of meaning and wholeness. These devotees have then shared their path with us, so animating the many paths that are One Path. Human consciousness has dimly sensed the response to the “Unique” (God) to human need, the cyclic descent of Divine Energy into our world of form. Great World Teachers as for example Buddha, Krishna, Jesus of Nazareth, have been our symbol and guarantee of the Spiritual Approach of Divinity to humanity. Each World Teacher, and that means each descent of the Divine, has brought humanity a new and fresh revelation of our next step on the Path of Return, and has been followed by corresponding changes in culture and civilisation.

At this time of World History, Humanity as a Group can step on the path and participate consciously with intelligence in still another “Great Approach”. This

is the Era of Right Human Relations through Group Endeavour as the next step for humanity on the path of return.

The Piscean Age or Era was the age of personality unfoldment, personality focus and personality consciousness. This New Aquarian Age is one of group interplay, group idealism and group consciousness. As the will of the individual is blended voluntarily into the group will selfishness gradually disappear.

Meditation on O.M. (AUM)

OM OM OM

**In the beginning was the Word,
And the Word was with God,
And the Word was God.
(John 1:1)**

The Sound

The Soul, silently sounding the O.M., eventually,

Emerges in all its glory, and the first faint sound of the originating SOUND breaks upon the ear of the transfigured initiate. (*The rays and the Initiations, page 56*)

It is the quality of his idea which will bring the right effect, ... (O.M.) sounded inaudibly and listened for, is of greater potency than when sounded audibly. (*idem, page 513*)

O.M.

Aspiring Humanity is now learning the meaning of the O.M. The O.M., sounded silently, releases the soul from form, from the realm of glamour and enchantment. The quality of the inner silent sounding of a subjective nature, soul consciousness, makes its appeal to that which is still more subjective spirit.

The O.M. is not the word made flesh. This is the Word released from form. This is the Word expressing itself as the duality of soul-spirit, the soul on its own plane, in contrast to the triplicity of body-soul-spirit.

Whether sounded audibly or silently, the focused intent behind the sounding of the Sacred O.M. determines the effect it will have as a service to humanity.

A.U.M.

AMEN, is a human-made derivative of the more ancient word A.U.M. Both the Amen and the A.U.M. are an expression of the third aspect of Divinity, the principle of active intelligent substance. In humanity this is the expression of the Soul within the personality.

The personality as a whole, when perfected and brought under control of the soul, is the “Word made flesh.” (*The Rays and the Initiations*, page 52)

The A.U.M. imprisons the Soul within the form.

Amen: So let it be!

This is the Western/Christian expression of the Word. We pray, we sound “a word”, and close with the affirmation AMEN, so let it be. So, in prayer we make our request, and affirm that this request be made manifest on Earth.

The Great Invocation

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.
From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.
From the centre where the Will of God is known
Let purpose guide the little wills of men--
The purpose which the Masters know and serve.
From the centre which we call the race of men
Let the Plan of Love and Light workout
And may it seal the door where evil dwells.
Let Light and Love and Power restore the Plan on Earth.

OM OM OM

X

What is an Hierarchy?

The Hierarchy is the realm of souls, the saints and sages of all ages, who have earned the right to live within the Spiritual Kingdom, the fifth kingdom of nature. They may work within the human kingdom, or elsewhere, but their consciousness is the realm of the Kingdom of the Unique (*God*), Divine Cosmic Energy, the Kingdom of Souls (*Archetypes*). The Hierarchy works within seven different energy configurations, ashrams; and, Hierarchy as a whole is the Ashram of the Great Lord, called the Christ in Western traditions. In other traditions this Great Lord is known as Maitreya, Imam Mahdi, the Messiah, and the Lord Krishna. He is also known as the “Teacher of Men and Angels Alike.”

Working within the Hierarchy we have those enlightened men and women whom we call the Masters of the Wisdom. These Masters and Their groups of disciples (devotees), men and women at every level of soul consciousness, are actively working to bring order out of the present chaos on Earth. This great chain of workers, from the Christ, to the Masters and Their disciples, to the struggling aspirant on the path of return, is preparing for a full Reappearance on Earth. There is a Plan, the Will of the Unique, and this vast group is working out that Plan and nothing can possibly arrest its progress.

What is a group Soul in contrast to our individual soul? We have been told that our individual soul is always group conscious. However, the soul residing in the human personality has not always succeeded in impressing this reality into our mind-brain awareness. In our alignment as part of our meditations, we strive to lift the quieted mind-brain attention into an awareness of the soul “resident in the personality”; and, followed by the effort to lift this soul-mind-brain awareness into the group reality of the Soul.

Meditation

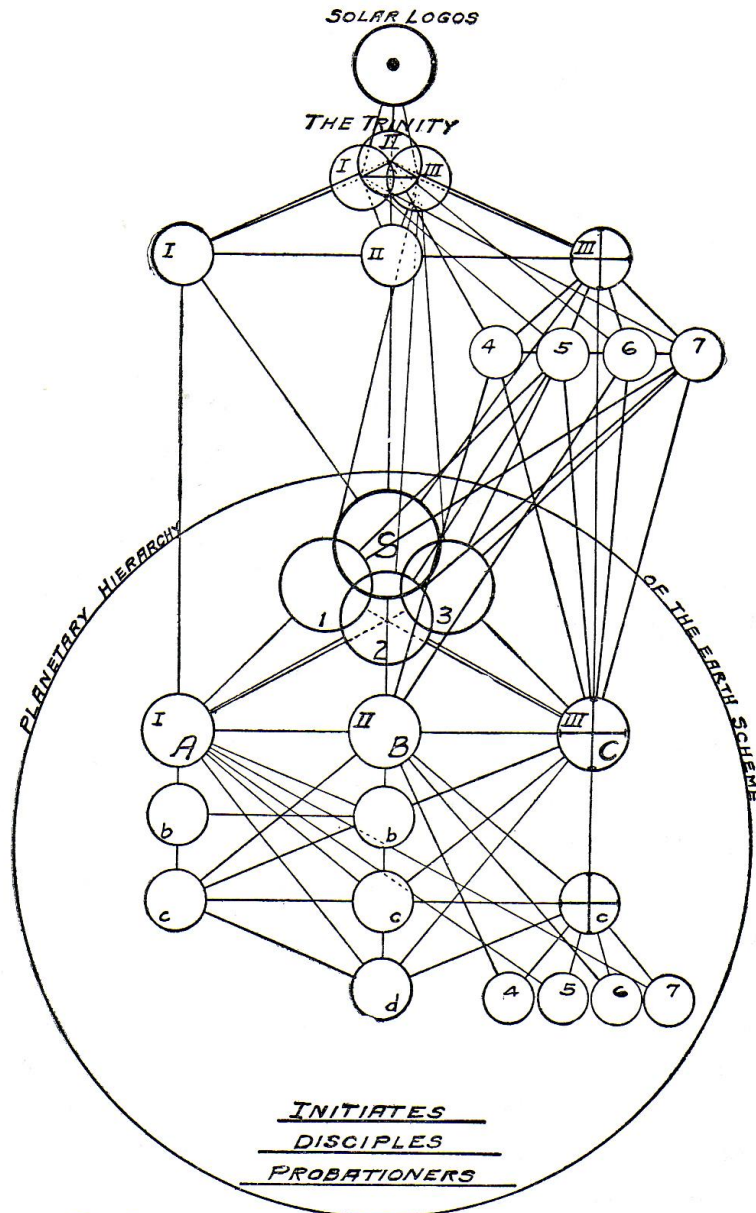
Recognition and Consideration (In a two minutes visualization, we are requested to:

Lift the Group Soul to a recognition of the Hierarchy and consider the Ashram of Hierarchy as a whole, headed by Christ the Coming World teacher and responsive to the Will of God.

The Great Invocation

OM OM OM

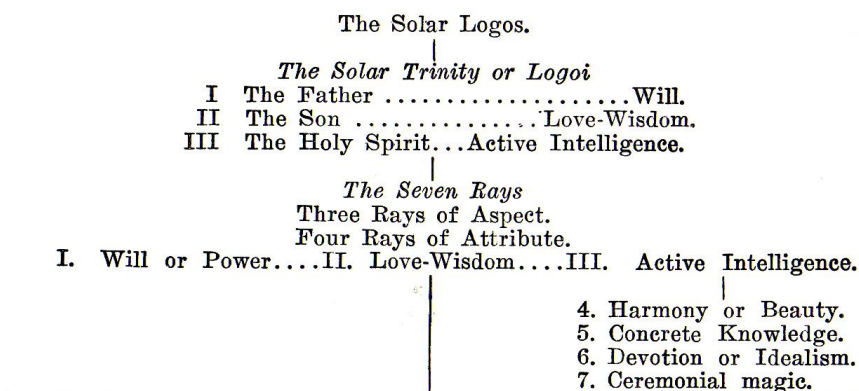
SOLAR AND PLANETARY HIERARCHIES



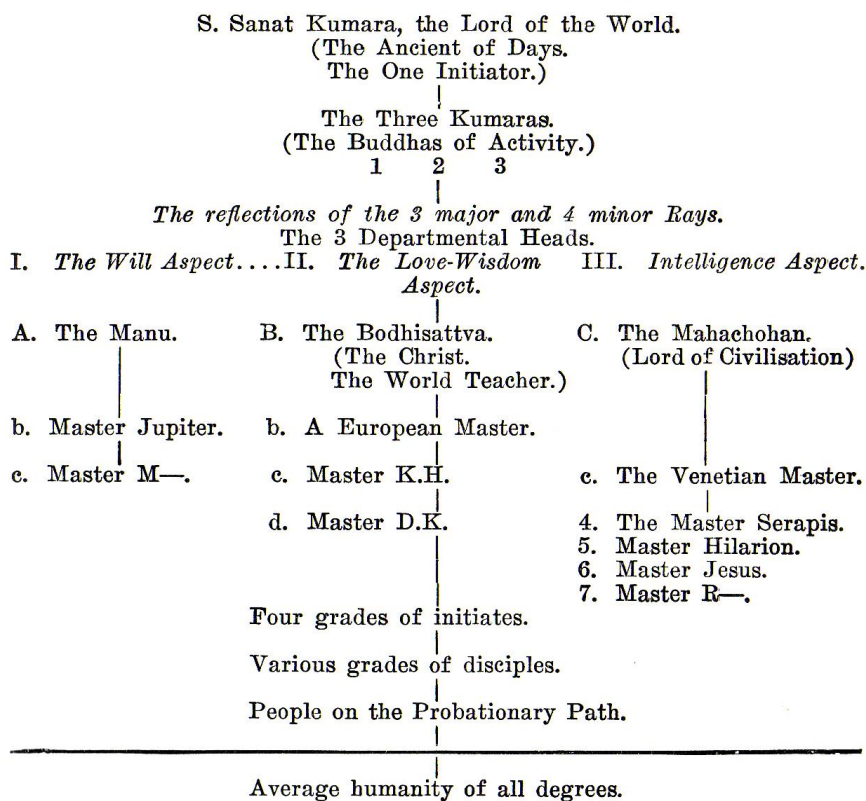
"This diagram is an outline of a portion of the Hierarchy at the present moment, and gives only the outstanding Figures, in connection with human evolution. A similar diagram from the standpoint of the deva evolution would be differently arranged."
(The connecting lines indicate force currents)

KEY TO DIAGRAM OF SOLAR AND PLANETARY HIERARCHIES

THE SOLAR HIERARCHY



THE PLANETARY HIERARCHY



Diagrams taken from “A Treatise on Cosmic Fire”, by Alice A. Bailey (Lucis Press, London)

XI

Service and Experience

After you have fulfilled your daily task of meditation, you have to assimilate the result of your meditation into service. Only then, your meditation becomes a solid, absolutely continued experience, inseparable with your humanitarian existence. As a World Server, you need to radiate peace, light and bliss from your meditation.

If we wish to maintain our height and bring out the utmost progress out of meditation, we need to be very wise in our day-to-day lives, spending it into spontaneous service, how insignificant it may be.

When you meditate you must accomplish it with the feeling you are climbing a tree. You are going up high, higher, highest to collect its fruits, and bring them down on Earth into service.

When you meditate feel, that you accomplish it not only for your own spiritual elevation, but for the achievement of the highest, and when your meditation is rounded up, you are ready for distribution into “service”.

Meditation Outline

(Taken from “Discipleship in the New Age, Volume Two”, pages 139/141, Lucis Press Limited, London, Second Edition 1955)

I. The Stage of Recognition.

1. Recognition of your pledged discipleship.
2. Recognition of your equipment, gratefully rendered.
3. Recognition of your achieved alignment.
4. Recognition of the soul, the source of love-wisdom.
5. Recognition of the Hierarchy.

All this should be done very rapidly, holding the consciousness steadily in the mind, and not in the head. It presupposes an immediate mental focussing of the disciple at the very beginning of his meditation work.

II. The Stage of Consideration.

1. Of the Ashram as a whole, i.e., of the Hierarchy as the Ashram of Sanat Kumara. You will see, through the use of the creative imagination, all the Ashrams in close contact with Shamballa as:

- a. Responsive to the Purpose, implemented by the Ashrams of the Chohans.
- b. Impressed by the energy of Will as the great Ashram energises its component parts—the various Ashrams within its periphery of influence.
- c. Vitalising the initiates and disciples who are affiliated with the Masters and working in Their Ashrams.
- d. Reaching out, through the accepted and pledged disciples, into the world of men.

Then you will say with purpose and determination:

"I strive towards comprehension. Thy will, not mine, be done."

All the above section of your meditation work concerns purpose, will and the "destiny" of Shamballa, to use an old occult phrase.

2. Of the world of souls which is the Hierarchy in relation to this world of men, and not in relation [Page 140] to Shamballa as in the first part. This involves:

- a. A study of the nature of the hierarchical effort, as it is expressed through love.
- b. A conscious identification with the Plan.
- c. Dedication to the work originating in the Ashram with which you know yourself to be in touch, seeing it all as an integral part of the hierarchical work.

Then you will say with love and aspiration:

"I strive towards understanding. Let wisdom take the place of knowledge in my life."

3. Of yourself as a unit in my Ashram. This will involve:

- a. Recognising which aspect of my planned work you are equipped to do.
- b. Determining how to do it.

- c. Considering the factor of preparation for eventual initiation, as a means of increasing your capacity for hierarchical cooperation.
- d. Energising by light, faith, love and power, the spiritual centre within which you serve and the ashramic projects for which you accept responsibility. In this instance it can be the Arcane School and the Service Activities.

You will then say:

"I strive towards cooperation. Let the Master of my life, the soul, and likewise the One I seek to serve, throw light through me on others."

IV. The Stage of Fixed Determination.

1. A reflection upon the distinction between Purpose, Will and Intention.
2. A period of complete focussed silence as you seek to present an unobstructed channel for the inflow of light, love and strength from the Hierarchy.

A statement made by you, the soul, the disciple, to the personality:

"In the centre of the will of God I stand.
Naught shall deflect my will from His.
I implement that will by love.
I turn towards the field of service.
I, the Triangle divine, work out that will
Within the square and serve my fellowmen."

If you can do this work correctly, you will not only greatly increase your own realisation, service and understanding, but you will definitely be cooperating in the task of externalising the Ashram and furthering the work of the Hierarchy (from the foundation angle in relation to the New Age), and so aid in bringing in the new civilisation, the new world attitudes and the new world religion.

XII

Twelve Themes for Twelve Months' Work

The best thing is to meditate along the outlines found in this book, and in the books of Alice A. Bailey. Some meditation outlines depend entirely on your

capacity. Increasing your spiritual capacity is like developing a muscle. The basic intention of meditation is to train one to be intelligently aware of what Patanjali calls, “the raincloud of knowable things,” of the intentions, purposes and ideas which, at any given period, motivate the hierarchical work.

However, like equilibrium is required in everything, also in meditation. Meditation can be compared with eating or taking exercise. If you eat too much today, tomorrow you will have stomach problems. If you wish to meditate longer, increase your time only by two or three minutes. If your intention to meditate increases after one month, your meditation may be taken longer as you have decided.

(Taken from “Discipleship in the New Age, Volume Two”, pages 144/147, Lucis Press Limited, London, Second Edition 1955):

Here are twelve words or sentences. Use one each month in your daily meditation.

- | | |
|------------------|-----------------|
| 1. Recipient | 2. Impression |
| 3. Recognition | 4. Relationship |
| 5. Source | 6. Ashram |
| 7. Transmitter | 8. Expression |
| 9. Determination | 10. Seed |
| 11. Idea | 12. Attachment |

You will notice how the meditation now to be outlined is a natural sequence to the one which presumably you followed all last year.

Meditation Outline

STAGE ONE . . . Preliminary.

Pass rapidly through the steps of recognition, consideration and fixed determination. These, if correctly followed, will bring you to the point at which this new meditation starts.

Then proceed as follows:

STAGE TWO . . . The Centre of Focussed Thought.

1. Polarise yourself consciously upon the mental plane, tuning out all lower vibrations and reactions.

2. Then orient yourself to the Spiritual Triad, through an act of the will and the imaginative use of the antahkarana.
3. Next, take your theme word under consideration and ponder deeply upon it for at least five minutes. Endeavour to extract its quality and life, thus lifting it and your thought to as high a plane as possible.
4. Then sound the OM, and wait silently, holding the mind steady. This is "the pause of reception."

STAGE THREE . . . The Recipient of Impression.

1. Assuming an attitude of the highest expectancy, you will now express in your own words the highest truth of the monthly word-theme that you have been able to reach.
2. You then relate that theme to the present world opportunity, thus universalising the concept, seeing its relationship to world affairs, its usefulness and spiritual value to humanity as a whole.
3. Holding the mind in the light, you will then write down the first thought (no matter what it is) that enters into your waiting mind in connection with the theme of your meditation. The ability to do this will grow with practice, and will eventually evoke the intuition and thus fertilise your mind.
4. Again sound the OM, with the intent of refocusing yourself upon the mental plane. If your work has been successful, your original focus will have shifted to intuitional levels or to the levels of the higher, abstract mind, via the antahkarana. This must happen, in time, if your work has been faithfully followed. But bear ever in your thought that you must work as a mind, and not as an aspirant or from the angle of memory. Think on this.

STAGE FOUR . . . The Analyser of Ideas.

1. You now analyse or think over with clarity the work you have done, and the ideas now in your mind, seeing them in a true perspective in relation to the whole problem of the day.
2. Then, choosing one of the ideas which your theme-word has evoked, you think about it, analyse it and relate it to life, getting all you can out of it. This evoked idea may and should vary from day to day but will always remain related to the monthly theme.
3. Then study the idea in connection with yourself, the disciple, active in service and the Master's work, but not in connection with the personality. This you will find an interesting distinction. Make the idea practical, enabling it to "qualify" you or enrich you.

4. Again sound the OM, with the intent of making the sensed idea a part of your very nature.

STAGE FIVE . . . The Transmitter of Ideas.

1. As the disciple, you have realised that a knowledge of truth and the reception of ideas lays on you the responsibility to be a transmitter to others. Ponder on this.
2. Now take the idea which the theme has engendered, or take the theme-word itself if no ideas have come to you, and in imagination formulate it in such a way that it can be presented to others, to your friends, to those you seek to help and to humanity—when opportunity offers. Think the idea through mentally, emotionally, and practically, thus precipitating it outwards into the world of thought.
3. Then (using the creative imagination and seeing yourself as a responsible transmitter, doing the work of the Ashram) breathe out the idea as a formulated, living thoughtform into the great stream of mental substance which is ever playing upon the human consciousness.
4. Sound the OM, thus "closing the episode."

Close the above meditation with a daily dedication of yourself to the service of humanity; renew your pledge to your Master and say the Mantram of Unification I gave you some years ago:

The sons of men are one and I am one with them.
I seek to love, not hate;
I seek to serve and not exact due service;
I seek to heal, not hurt.

Let pain bring due reward of light and love.
Let the soul control the outer form, and life and all events,
And bring to light the love that underlies the happenings of the time.

Let vision come and insight.
Let the future stand revealed.
Let inner union demonstrate and outer cleavages be gone.
Let love prevail.
Let all men love.

SHORT FORM OF SAME

I. Preliminary state of recognition, consideration and fixed determination.

II. The Centre of Focussed Thought:

1. Polarisation.
2. Orientation.
3. Meditation on theme word.
4. OM. Pause.

III. The Recipient of Impression:

1. Statement of highest idea received.
2. Relation of theme to present world opportunity.
3. Write down first thought then received.
4. OM. Refocus on mental plane.

IV. The Analyser of Ideas:

1. Period of analytic thought.
2. Summarise conclusions practically.
3. Breathe out the idea into the world of thought.
4. OM.

V. The Transmitter of Ideas:

1. Dedication of yourself to service.
2. Pledge yourself to the Master.
3. Say the mantram:

Close the above meditation with a daily dedication of yourself to the service of humanity; renew your pledge to your Master and say the Mantram of Unification I gave you some years ago:

The sons of men are one and I am one with them.
I seek to love, not hate;
I seek to serve and not exact due service;
I seek to heal, not hurt.

Let pain bring due reward of light and love.
Let the soul control the outer form, and life and all events,
And bring to light the love that underlies the happenings of the time.

Let vision come and insight.
Let the future stand revealed.
Let inner union demonstrate and outer cleavages be gone.
Let love prevail.
Let all men love.

VI. Intensive work at the time of the Full Moon along established lines.

XIII

Meditation Exercise in Steadfastness

The following meditation outline helps you to strengthen your pledge through affirmation, stabilizing your orientation and give you intuitive insight into another Invocation as found hereby.

How can you achieve this? For instance, how do we synthesize the subjective vibration of consciousness with the objective vibration as of nature, in such a way that we shall come to be completely conscious, even in the most subtle and deep oscillations. In the first place through meditation.

For meditation, there must be first concentration; and that is, a fastening of the attention inwardly. And as our Centre is the Soul, reaching to the Soul is to find oneself. And, in finding oneself one meditates, all points of meditation are threaded together mentally, the Soul, distils drop by drop its superior essence in the mind: a superior fluid which elevates the mind, purifies it so that in consciousness the ordinary vibrations are suppressed and replaced by others more capable of elevated synchronisation.

However, in attempting to make our consciousness vibrate on an equivalence with the finest vibrations of the Cosmos, it must not be from a selfish desire to feel ourselves very highly placed, or as the Christians erroneously say “to be saved”. But, it does mean to be so forgetful of ourselves that we finally become foci of Cosmic Energy, and at the same time channels for the Ego and the Masters, so that we may exert ourselves in the World and pour that cosmic energy and Divine comprehension upon it. Which all means that we “*be to serve*”: Knowledge is sweetened by the honey of Love and Love is illumined by the glow of Knowledge, the Gnosis.

If there is a necessity to meditate, there is also the necessity for service. As in the measure that one meditates, one understands: and in the measure in which one serves, one loves, the vibrations of the mind and the emotions become ever more rapid, more pure and more subtle, and as a consequence, the physical, with this discipline, becomes more docile in everyday life.

Meditation, service and daily discipline increase, each time they are performed, the capacity for response, without our heavy triangle itself, and align it to the highest part of our Ego. Each will, then, be transformed into a “Knower”.

He or she who has transformed him or herself into a “Knower”, has become a Server. A Server of whom? Of the Hierarchy, of the Eternal Wisdom, and of Life. The Server serves the infinity of lives within himself, serves that part of humanity which surrounds him or her; and, serves finally, the totality of evolution of the Cosmos.

Among these aspects of selfless Service, the most visible is that which has reference to those beings closest to us, those who, now that we are connected with the Soul, receive the essence of higher energies poured into our vehicles, so that we feel within ourselves, with a warm luminosity, that we are a brazier of Divinity. The flame is noticed, ready to make transparent our corporeal clay, and then that heat quickens forces in those who are about us; and that irradiation envelopes them in a luminous aureole. In this way, our spiritual development is in away automatically a part of the development outside ourselves. Forgetting the “I” which separates us, we see the “I grow” which identifies us; when we, then, receive the illuminative irruption, in a sense it is received by all.

However, this is not all of Service. For, firing ourselves in the Fire of the Soul, our external conduct is equilibrated. We are sweetened, we are harmonised, we are made more charitable, we are straightened and purified in thought and in sentiment. And those about us see in us, as in a clear mirror, what they must and will be.

Then, to those about us will be sheltered by us, will be fired, sweetened, illuminated, redeemed. Our own development will enrol to those who are near us; our rectitude in the daily life will rectify them by example; and, our words will electrify them into like practices in meditation and service. With our own consciousness amplified we may tend and aid the development of consciousness of those who come into our orbit, and those beyond it also.

Meditation Outline

(Taken from “Discipleship in the New Age, Volume Two”, pages 175/176, Lucis Press Limited, London, Second Edition 1955)

1. The Stage of Alignment and Recollection. This produces recognition of spiritual status and objectives. It involves recognition also of the Ashram and dedication to the Master, under two symbols: the soul and the central Point in the Ashram.

2. The Stage of Affirmation. Say with your whole heart as a soul the following ancient mantram:

"I am a point of light within a greater Light.
I am a strand of loving energy within the stream of love divine.
I am a point of sacrificial Fire, focussed within the fiery Will of God.
And thus I stand.

I am a way by which men may achieve.
I am a source of strength, enabling them to stand.
I am a beam of light, shining upon their way.
And thus I stand.

And standing thus revolve
And tread this way the ways of men,
And know the ways of God.
And thus I stand."

This, brother of mine, is the best I can do with words and phrases as I attempt to transcribe into language words so ancient that they antedate both Sanskrit and Senza. But the meaning is clear and that is the point of importance.

3.The Stage of Orientation. This is a period of quiet thought upon the significance of the affirmation.

4. The Stage of Meditation. This is concerned with the four stanzas of the new Invocation. I am going to leave you free to consider this Invocation in your own way and to approach this most important and significant mantram from the highest possible point of your individual intuitive perception. I would ask you to meditate on what appear to you to be the planetary implications, but would also remind you to consider the individual parallels. All that is invoked on behalf of humanity is also susceptible of interpretation in a personal sense, regarding the personality as the microcosm of the Macrocosm and as the field for the circulation of light and love, for the expression of the Christ Life and of the sacrificial Will, plus the instrument of service and an area in which evil is sealed, frustrated and rendered futile. At the end of the year, I would ask you to embody your understanding of the Invocation and your interpretation of it (both macrocosmically and microcosmically approached) in a paper. These papers, if truly the result of intuitive perception, could constitute a useful book, giving the general public a truer comprehension of words which will condition the thinking of spiritually-minded people for many decades.

5. The Stage of Fixed Determination.

a. A reflection upon the distinction between Purpose, Will and Intention.

- b. A period of complete, focussed silence as you seek to present an unobstructed channel for the inflow of light, love and strength from the Hierarchy.
- c. A statement to the personality, made by you the soul, the disciple:

"In the centre of the will of God I stand.
Naught shall deflect my will from His.
I implement that will by love.
I turn towards the field of service.
I, the Triangle divine, work out that will
Within the square and serve my fellowmen."

XIV

Reflective Meditation Upon Preparation for the Reappearance of the Christ

A number of world religions and others today expect the coming of an Avatar or World Saviour. The second coming of the Christ, as the world Teacher for the age of Aquarius, this New Age, is presented to humanity as an imminent event, logical and practical in the continuity of divine revelation throughout the ages. The Christ belongs to all mankind; he can be known and understood as "the same great Identity in all the world religions."

In "*A Treatise on Cosmic Fire*", we read:

The reappearance of the Great Lord ... will date from a certain Wesak Festival at which a mantram (known only to those attaining the seventh Initiation) will be pronounced by the Buddha, thus setting loose force, and enabling His great Brother to fulfill his mission. Hence the gradual recognition of the Wesak festival, and its true significance in the occident is desirable, and opportunity will be offered to all who are willing to place themselves in the line of that force, and thus become vitalized by it, and consequently available for service. The reaction mentioned above, will also become possible through the pressure brought to bear by the *present children, many of whom are chelas and some initiates* (emphasis added). They have come in to prepare the way for the coming of His Feet." (*A Treatise on Cosmic Fire*, by Alice A. Bailey, Lucis Press Limited, London, p. 756)

What is the Taurus Wesak Festival?

“At the Wesak Festival, or Taurus Full Moon, a unique relationship is established between Earth, the solar system, the Zodiac and the Greater Zodiac. We have a unique configuration of planets and galaxies. We have a triangle of energy formed by the Great Bear, the Pleiades and Taurus. This is the most potent Triangle at this time in relation to our Solar System.”

This triangle of energy represents the Shamballa force, or the center where the Will of God is known, which descends every year through the spiritual Hierarchy Who, in turn, pass it to humanity.

It is Christ as the head of the spiritual Hierarchy and representative of the Soul of humanity, Who accumulates these energies and releases it to all planes of existence.

According to the Tibetan, the Master Djwhal Khul, “The entire secret of divine purpose and planning is hidden in this sign... . (*Esoteric Astrology*, Bailey, Alice A., Lucis Press Limited, London, 1979, p. 376.) and is also “... “the sign of the major life incentive.” (*Ibid.*, p. 370.)

When the sun enters into Taurus, a great stream of light charges a person. Especially at the time of the full moon, one can experience an opening of the “eye” paving the way toward deeper insight and illumination.

Keynote: “I see, and when the eye is opened, all is illuminated.”

The Taurean energy will be strong for disciples who strive toward greater light and revelation and why the Wesak Festival is a unique opportunity for expansion.

Preparing to Use the Taurean Energy

- Set new and higher goals.
- Make new plans to meet those goals.
- Strive to be an active, living Soul in your daily life.
- Work for the “Reappearance of the Christ” by developing the fiery qualities of your heart.

“No cost is too great to pay in order to be of use to the Hierarchy at the time of the Full Moon of May, the Wesak Festival; no price too high in order to gain spiritual illumination... .”

The Tibetan

Through the process of transmutation, this energy becomes the energy of goodwill which is released at the time of the Gemini full moon, also known as the Festival of Goodwill.

Meditation Outline

Stage I.

After achieving a positive and intended personality quietness, formulate clearly to yourself in your own words, the answers to the following questions:

1. As a member of the New Group of World Servers, what is my specific, fixed intention at this moment of dedicated contact with my soul?
2. Is my concentrated and expressed personality purpose in line with hierarchical intention—as far as I am permitted to know it?
3. Have I—in my own personal daily life—earned the right (because of definite effort and not so much because of success) to stand with those Servers Who are now undertaking the work of Preparation?

This is the one time in the meditation where you think of yourself, and it is here because it is a method of personality, focused attention and aligns your personality upon the mental plane.

Stage II.

Having answered these three questions in the light of the soul, then say with emphasis:

"Forgetting the things which lie behind, I will strive towards my higher spiritual possibilities. I dedicate myself anew to the service of the Coming [Page 227] One and will do all I can to prepare men's minds and hearts for that event. I have no other life intention."

PAUSE

Stage III.

1. Visualise the world situation as best you can and in terms of your major world interest and with what knowledge of world affairs you may possess. See the mass of men everywhere glowing with a dim light and, here and there, points of brighter light where members of the New Group of World

Servers and men of spiritual intention and of loving hearts are working for their fellowmen.

2. Then visualise (through the creative imagination) the vivid light of the Hierarchy, streaming towards humanity and slowly merging with the light which is already in men. Then say the first stanza of the Invocation:

"From the point of Light within the Mind of God

Let Light stream forth into the minds of men.

Let Light descend on Earth."

3. Then ponder upon the reappearance of the Christ; realise that no matter by what name He may be called in the many world religions, He is still the same great Identity; reflect and speculate upon the possible results of His appearance. Then say the second stanza of the Invocation:

"From the point of Love within the Heart of God

Let Love stream forth into the hearts of men.

May Christ return to Earth."

4. Endeavour to concentrate your fixed intention to serve and to spread love in your surroundings and realise that in so far as can do these things you are attempting to blend your personal will with the divine Will. Then say stanza three of the Invocation:

"From the Centre where the Will of God is known

Let Purpose guide the little wills of men—

The Purpose which the Masters know and serve."

5. Consider practically what you can do in the coming week to further the preparations for the coming of the Christ.

PAUSE

Then sound the OM three times, dedicating the threefold personality to the work of preparation.

Suggestions:

1. It is suggested that you do this meditation once every week, each Thursday, in the place of your usual meditation; endeavour to assume an attitude of aspiration, devotion, prayer and fixed intention (in this order), prior to following the outline. Esoteric students need the heart approach, as well as the mental approach, in order to make this meditation the powerful instrument which it can be.
2. Between Thursdays endeavour to carry out the results of the reflection expressed in this meditation. Lay practical plans and then review each week the planned activities when you sit down to this meditation, in the light of your expressed Intention.
3. Make this meditation brief and dynamic. After doing it a few times, this should be easily possible; forget the various stages and be impelled by the sequence and the synthesis of the form.

(Taken from “Discipleship in the New Age, Volume Two”, pages 226/228, Lucis Press Limited, London, Second Edition 1955)

XV

Reflective Meditation on Attracting Money for Hierarchical Purposes

The root of the world problem is a financial one. It must be solved and we are called - as a group - to solve it at this most difficult time in world history. Such is ever the rule for those pioneers who break through into new realms and dimensions of thought. To solve it will require much clear thinking, sound discrimination, and the use of the will. It can only be solved as a group and by a group and will necessitate each member of the group working from a point of tension, so contributing to group tension.

Align the threefold personality and identify with the Soul and with the Soul of the New Group of World Servers.

Take a few moments to ponder the following recognitions:

1. That the work of the Hierarchy must go on.

2. That the New Group of World Servers working in conjunction with the Hierarchy, has the task of evoking a spiritual transformation of the thoughtform of "The Possession of Money as a Personal Right."

3. That evocation lies at the root of the work of financial reception.

4. The desired inflow comes not as a right but because it is released for service by two things, both of which must be simultaneously present:

a. Those seeking to evoke the needed money to carry out the work are leading sacrificial lives, are asking nothing for the separated self and regard themselves as simply channels through whom the needed supply will be directed.

b. An ability to use the will, working up to a point of tension through the stages of:

Recognition of the need to be met. Desire, keen and ardent, to see it met. Knowledge that it can be met through evocation, which is the bringing together (in this case) of supply and demand.

5. When a thoughtform embodying the foregoing recognitions has been constructed, let the following procedure be carefully undertaken:

a. A moment of intense focusing and gathering of all the resources of the Soul and personality into one voiceless and evocative cry.

b. Then with united spiritual intent and working from the highest point of tension, the group endeavors to: Attune as a group to the energy of Shamballa. (Please allow 1 minute for this step.)

c. The New group of World Servers now endeavours, as a group and by an act of will, to pour the Light of Illumination as a beam of white light, from the group Soul, through the thoughtform of "The Possession of Money as a Personal Right" to its higher counterpart, the attitude of "Stewardship and Responsibility Toward Money." Please allow 1 minute of silence and intensity of purpose.

Meditation Outline

Stage I.

After achieving a positive and intended personality quietness, formulate clearly to yourself and in your own words, the answers to the following questions:

1. If money is one of the most important things needed today for spiritual work, what is the factor which is at present deflecting it away from the work of the Hierarchy?
2. What is my personal attitude towards money? Do I regard it as a great and possible spiritual asset, or do I think of it in material terms?
3. What is my personal responsibility in regard to money which passes through my hands? Am I handling it as a disciple of the Masters should handle it?

PAUSE

Stage II.

1. Ponder on the redemption of humanity through the right use of money. Visualise the money in the world today as

- a. Concretised energy, at present largely used for purely material purposes and for the satisfaction (where the individual is concerned) of purely personal desires.
- b. Visualise money as a great stream of flowing golden substance, passing out of the control of the Forces of Materialism into the control of the Forces of Light.

2. Then say the following invocative prayer, with focussed mental concentration and from a heartfelt desire to meet spiritual demands:

"O Thou in Whom we live and move and have our being, the Power that can make all things new, turn to spiritual purposes the money in the world; touch the hearts of men everywhere so that they may give to the work of the Hierarchy that which has hitherto been given to material satisfaction. The New Group of World Servers needs money in large quantities. I ask that the needed vast sums may be made available. May this potent energy of Thine be in the hands of the Forces of Light."

3. Then visualise the work to be done by those groups which claim your present allegiance (i.e., the Arcane School and the Service Activities, or any other group which you know is attempting to carry out the hierarchical Plan). Then, through the creative imagination and by an act of the will, see untold and unlimited sums of money pouring into the hands of those who seek to do the Masters' work.

4. Then say aloud, with conviction and emphasis:

"He for Whom the whole world waits has said that whatsoever shall be asked in His Name and with faith in the response will see it accomplished."

Remember at the same time that "faith is the substance of things hoped for and the evidence of things not seen." Then add:

"I ask for the needed money for
and can demand it because

`From the Centre which we call the race of men
Let the Plan of Love and Light work out.
And may it seal the door where evil dwells."

4. Close with a careful consideration of your own responsibility to the Plan, and each week plan your financial cooperation with the Hierarchy. Be practical and realistic and know that if you do not give, you may not ask, for you have no right to evoke that which you do not share.

Suggestions:

1. This meditation is so simple that many of you may regard it as innocuous and perhaps futile. Used by many simultaneously, it may shatter the impasse which at present prevents adequate funds pouring into the work which the Hierarchy seeks to accomplish.
 2. Do this meditation every Sunday morning. Take what you have saved during the previous week and dedicate it to the work and present it in meditation to the Christ and His Hierarchy. Whether the sum is large or small, it can become an attractive and magnetic unit in the Masters' plans.
 3. Realise the occult Law that "to those who give shall be given" so that they can give again.
 4. Attempt to feel true love sweeping through you, and have the fixed intention to express this love to all you contact. It is the great attractive and selfless agent in world affairs.
- (Taken from "Discipleship in the New Age, Volume Two", pages 228/231, Lucis Press Limited, London, Second Edition 1955)

Important Meditation Suggestions

The condition of advancement lie within rather than without, and are fortunately made independent of circumstances and conditions of life.

1. The path of the Unique, Universal Cosmic Energy lies within, for the kingdom of the Unique is within you and me.
2. Opportunity is as much subjective as objective.

3. Occult opportunity is the only perfect democracy.
4. Success is subjective, not objective.
5. Being is more important than doing.
6. Success is being, not doing.
7. Achievement is denied to no one.
8. Souls are lonely in their oneness, until they merge with other souls or with the oversoul.
9. The desire for union is a fundamental desire. In a sense it is an urge for the destruction of the self, in order to gain the archetypal after life. This is in utter contrast to the worldly assumption of simple self-expression as the means of what has been misnamed "self-preservation."

XVI

Arising into Awareness of the Higher Self

The title presupposes two “selves” that may be differentiated – a lower self and a higher self being the personality self in contrast to the real self that transcends not only the present personality but all of many previous personalities. This Higher Self may also be named the “great self”, the “true self”, the “soul-self”, it is the Soul, permanent and Christ-like. Terms are not important, but this real self is very and all-important for until it is recognised as a fundamental, ever-present, vital reality one is fenced in. One is fenced in, cabined, cribbed, confined, by the personality-consciousness, while soul-consciousness, the goal, seems but a remote possibility, a beautiful and tenuous theory.

Planet Earth on which we crawl, walk, strut, or calmly stand erect is but a speck of cosmic dust, the lowest in the development of the visible planets of our Solar System (*see pages 6, 10 and 11*). It is the nadir point where involution ends and evolution begins, where the descent of pure spirit – its “stepping down” into slower and slower vibration and denser conditions ends, and the long ascent into higher vibrations begins. Our Earth is the planet of trial.

Humanity, viewed in the mass, may be roughly divided into three over-lapping classes: (a) infants, (b) adolescents, (c) grown-ups. In this baby world, the majority of its inhabitants are still in infant-classes, living chiefly in body-consciousness. They identify the body with the self. To feed, clothe, protect and satisfy the body’s desires is the prime necessity, the chief end of man, of body-comfort, of body-satisfaction, the great desideratum.

The second and much smaller class, the so-called “*intelligentsia*”, live primarily in *personality*-consciousness. To them the personality is the self. This precious personality, egotistic, self-assertive and selfish in its separateness, is the very thing. To develop, expand, exert, and glorify the ego-centric personality is the constant concern, the chief object of living.

Pride of accomplishment, the pride of pre-eminence, a dominant trait. This group have transcended mere body-consciousness, although they continually oscillate between body and personality-consciousness, nevertheless they have come to realise that the evanescent body is but the instrument of the personality. To them the question, “Does the personality survive?”

The very small third class of grown-ups is made up of the supremely great ones of the race who live in Soul-consciousness, together with those who are approaching this condition and in their best moments rise into Soul awareness and function as Souls using both body and personality as instruments.

Those much too rare moments are instances of soul-consciousness, direct awareness of truth, when the veil of illusion is pierced, when we transcend personality-consciousness and the crampings of intellectual concepts. Perception of truth is one thing, ratiocination about what has been perceived is an after-process. The attainment of spiritual vision is not an intellectual process, for spiritual truth must be spiritually discerned, and pride of intellect is one of the greatest and most stubborn barriers to this discernment. In our almost abject worship of intellect we forget that it is but a tool of the MIND – the higher impersonal mind as distinguished from the lower personality-mind with its marked limitations, its indoctrinated bias, and its careful cultivated misconceptions.

What we seek and hunger for is direct awareness of truth, and of reality. This transcendent consciousness is ours when we rise above the intellect and mere personality-consciousness into union with our own souls. We then function as souls and are therefore at one with truth. We then know.

Why are these experiences so rare, so seemingly difficult of attainment? Moreover when such experiences are ours, they come to us quietly, unexpectedly, spontaneously, never as the result of strained, conscious effort. What are the barriers to freedom? These barriers are chiefly the false concepts that dominate our thinking.

Firstly

To the mass of intelligent people, those who think or think they think, the soul is but a pleasant theory. That it is a fact or may be a fact seems rational, even an necessity in the current acceptance of the usual trinity of body, mind and soul. But even when the idea of soul is accepted as a rational possibility, or even as a rational necessity, it is regarded as a remote dweller out of reach, in higher spheres of being. To contact one's soul is therefore a rare experience mistakenly regarded as a supra-normal event to be achieved after long and arduous discipline in solitary meditation, devotional exercises, asceticism, occult study, or a long series of future incarnations. Moreover, this tragic falsity is taught by serious-minded people in high places, and is tacitly implied in a host of printed volumes written by those who claim a knowledge hidden from the majority.

We mistakenly think of the spiritual world as far away – a place to be reached through the change called “death” – whereas the Spiritual World is right here and now. We are enveloped in it, we live and move and have our being in it. We do not have to go anywhere or perform any stunt to reach it. We are spiritual beings in the spiritual world right now. The chief trouble is in our pathetic failure to recognise this.

Secondly

In our false worship of the intellect (a tool that has its rightful place and function) we pride ourselves on our grasp of complexities, and the more complex the better. In our reverence of profundity, our worship of scholasticism, our almost childish regard for the dark robes of the proud caste of “the intellectuals,” we forget that in its essence truth is always simple. The moment fundamental truth becomes complex, because overlaid with scholastic ingenuity, caught in the toils of twisted ratiocination and distorted to fit the personal theories and idiosyncrasies of some proud intellectual athlete, it is no longer recognisable as truth. Your intellect is always looking out to make a blue-print of truth, a working diagram of law; whereas the fundamental inner realities cannot be diagrammed, but multi-dimensional super-sensible objects cannot. So easy is that! Not out of the head but “out of the heart are the issues of life,” for. Spiritual truth must be spiritually discerned.

Thirdly

As already stated, “non-recognition” of the soul and the spiritual world as timeless realities that transcend the illusions of space, time (space-time) and separateness that characterise our three-dimensional world, and our three-dimensional, geographic thinking, (which naturally is materialistic), is the chief obstacle to our coming into soul-consciousness. Obviously, materialistic thinking and materialistic living go together; moreover the egotistic, self-assertive personality-consciousness by its very nature clings to its separative selfhood and its separative interests. It always fights for “self” (the little self or lower self) and fears it may this petty ego-centric self in some larger, more inclusive, transcendent Self. Human inertia, fear and the senses drugged with illusion are deterrents until the shocks of circumstance arouse the sleeper from the stupor to a glimmer of “the light that lighteth every man that cometh into the world.” These beneficent shocks may be designated as “the ministry of pain.”

Fourthly

Another obstacle to recognition of ever-present Reality is the common notion that there are two worlds, a material world in the here now, and a spiritual world

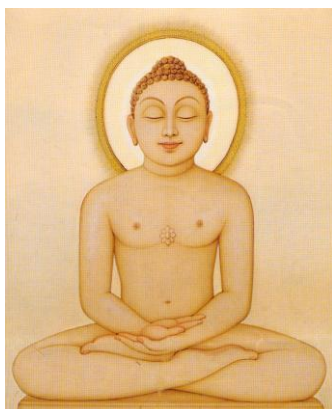
there (*wherever that may be*), the Collective Unconsciousness and its Archetypes. To claim that there are a material and a spiritual world, is a tragic falsity for there is but “one” world, the “Spiritual World” in which we are “in” now. What we call the material world is the real world imperfectly apprehended. There are no “dead”, our loved ones and all the great ones of so-called “past” are here and tremendously alive as “archetypes” and as potent forces in this work-a-day, ever changing world.

The Great Ones, in conjunction with our own great selves, are forever looking to quicken us into awareness of “Reality”, and into soul-consciousness. We all have seasons of discouragement when nothing seems real but that which impinges on our outer senses.

Fortunately, even most fortunately, we are each of us ensphered in a larger consciousness that has us in its keeping. This great all-inclusive consciousness, one with all Life, Light and Love, is our true self, an individualisation of the All-Self, the Divine within and without us. To come into awareness of this glorious ensphering reality is our goal, and the solution of everyday problem, as for in consciousness all problems cease to be; here is the great fulfilment, the absolute GREAT PEACE.

"The light that shines within the heart of man discovers light and, in these blended lights, comes revelation. The light that shines within the sacred Hierarchy of Souls discovers these two lights revealed and they reveal a third—the revelation of the higher states of Being which hide and veil a Light which is not of planetary creation. These are four lights which reveal a Light Supreme, a Light which comes from distances beyond the ken of man. Yet all these lights have been revealed because a light has burned—immovable, secure—within the human heart."

(Taken from “Discipleship in the New Age, Volume Two”, page 436, Lucis Press Limited, London, Second Edition 1955)



Meditation Outline

Constructive creative work to get possible desired results

1. Focus yourself in the head. Sound the OM as the soul and believe that contact has been made between soul-mind-brain.
2. Then see yourself as focussed esoterically upon the mental plane and (from the angle of the soul) exoterically in the brain.
3. Then inhale deeply, drawing the breath up from the solar plexus in the spine and seeing that upward moving breath carrying the solar plexus energy up the spine into the head, after passing it through the heart. Believe that this takes place.
4. In the interlude between inhalation and exhalation dedicate the energy thus withdrawn by the soul, believing in its consequent and subsequent transmutation. (I would remind you that transmutation is the changing of one vibration and one vibratory activity into another and higher one.)
5. During exhalation—in which the breath is carried on the OM sounded inaudibly—breathe the solar plexus energy, now focussed in the head, to the throat centre. This should produce increased creative output for humanity.
6. In the following interlude, after exhalation, go over in your mind (pictorially) as a sort of recapitulation, what you have done.

OM. OM. OM.

Repeat this exercise three times and do this transference exercise three times a day. Do not look for results. A year's steady work with a detached attitude as to these results will be needed before you yourself will recognise difference of reaction and lessened emotional activities.

(Taken from “Discipleship in the New Age, Volume Two”, page 462, Lucis Press Limited, London, Second Edition 1955)

The Great Invocation

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.
From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.
From the centre where the Will of God is known
Let purpose guide the little wills of men--
The purpose which the Masters know and serve.
From the centre which we call the race of men
Let the Plan of Love and Light workout
And may it seal the door where evil dwells.
Let Light and Love and Power restore the Plan on Earth.

XVII

Meditation Exercise Facilitating Clear Vision

Knowledge, the result of healthy cooperation of thought and feeling registers the vibrations received through the senses without inimical reaction. A foul smell, an unpleasant taste, a painful touch, a disharmonious sound, an ugly sight are registered as momentary and transitory facts, limited in space and time; we avoid them, we refuse to dwell upon them, we turn to their opposites, to that which is absent in every case, and we concentrate and meditate on this, thereby supplying, first on the mental plane, thought which is lacking and counteracting that which is unhealthy.

For our vision, on any of the form planes, from the lower to the physical, health is indicated by harmonious chords of music, which are colours for the ears, just as the colours are notes for the eye. To restore lacking health is to strengthen the weakest colour vibration by furnishing more of it in any available form.

Success is quite impossible to him or her who throws his energies into the forging of thought fetters and hears only the voice of his or her lesser self. The value of experience is greater than we can understand, while under the stress that it involves. We torture and wound ourselves in every hour of sojourning in the land of indecision. When we have once passed the barriers, our doubts have raised, and we find an open way to vision as well as power.

Meditation Outline

I. Exercise prior to Meditation:

1. Stand erect, facing your soul. Then say audibly, if possible:

"I accept the responsibility of discipleship which my soul has placed upon me."

2. Then pause a minute, endeavouring to realise the full significance of this undertaking. Then dismiss it.

3. Again face your soul and say:

"I accept with joy and with confidence and with a sense of comradeship, my share in the responsibility of making the spiritual work in the world successful."

4. Pause again, trying to grasp the true implications of this pledge.

II. Meditation Work:

1. Sit erect but relaxed. Withdraw the consciousness inward in successive stages, using the imagination in so doing. The imagination is a creative activity, producing definite inner change. Upon this you can depend because it is one of the forces influencing substance itself. Therefore,

- a. Withdraw from the physical brain, after definitely focussing your consciousness there. Withdraw to the astral plane.
- b. Withdraw from the astral body to the mental body. From that point recognise yourself as an integrated personality.
- c. Withdraw from the personality into the soul.

2. As you do this work, try to see the thread of golden light which connects these three aspects of yourself. At the same time keep your consciousness steadily focussed in the head at the centre between the eyebrows, the ajna centre. This thread—dual in nature, like two golden cables intertwined—passes from the heart and connects you, the personality, with the soul.

3. Having achieved this alignment and withdrawing, and having thus related the three aspects of the personality, quietly realise three facts:

- a. That you are now face to face with your own soul, standing before the Angel of the Presence.
- b. That you, this angelic Being, are essentially Reality, manifesting through three aspects.
- c. That therefore separation does not exist.

4. Then say with emphasis and understanding:

"Having pervaded this world of the little manifested self with one fraction of my greater Self, I remain, greater, wider, inclusive and therefore overshadowing all my daily living."

Ponder on this for five minutes.

5. Then add to the above the following statement:

"I, the manifesting Self, through the magical power of my nature, redeem, reabsorb and revitalise this fraction, dwelling in my form."

6. Then sound the OM three times:

- a. Sound it mentally, breathing forth radiance on to the mental plane.
- b. Sound it next in a whisper, breathing forth the dispelling power of Light on to the astral plane.
- c. Then sound it audibly, breathing illumination on to the physical plane.

7. This is followed by a period of listening or what is called esoterically "egoic conversation."

I have, my brother, in this instruction given you much food for thought, also the basis for real encouragement and an indication of your needed line of approach to reality.

(Taken from "Discipleship in the New Age, Volume Two", page 495/496, Lucis Press Limited, London, Second Edition 1955)

XVIII

On the Wings of Meditation

The extreme tension everywhere in the world today, whether politically or religiously with their unending scandals as "child abuse", present great problems, and therefore a challenge to students of meditation. In a period of swift and basic changes such as at the present, the influence of environment on the subtle bodies is so complex and varied that over stimulation or exhaustion are apt to make them useless for the purpose of meditation. We, as meditators, have to work constantly with, for and through our present environment; otherwise force is blocked and we become useless to the world and even to ourselves.

What we are after is first of all, an accurate knowledge of the group psychological forces which create the present world situation; and second, an intelligent and deliberate adjustment of our subtle bodies both to those forces and to the ego. It is a two-way adjustment which means an effort carefully balanced between practical knowledge and applied wisdom. It means detailed application of the principles learned through meditation to group problems with which the world struggles.

Each group has its special problems whether it be the politicians, the business executives, the scientists, the educators, the various religions, the farmers or organised labour parties. The environment in which we live, move and have our being is a product of the constantly shifting interplay between the subtle bodies of these major groups and the thoughtforms in which they live. The principles achieved through meditation must be rigorously applied to the special needs of these groups before we can meditate effectively in terms of the needs of our world, and so become true and useful mediators. When this adjustment is adequately made, disciples of the New Group of World Servers will be able to

begin their active leadership in world affairs and the Aquarian Age principles, this Age running, and make impress on events.

We are working, therefore, towards three ends: (1) to consciously recognise our own subtle bodies as integral with the various life principles of the major groups; (2) to recognise which group belongs to which subtle body; (3) to experience as fully as possible the group interplay within ourselves; (4) to integrate and harmonise the groups by integrating our own subtle bodies with each other and with the Ego.

Our own subtle bodies are the laboratories wherein the New Group of World Servers synthesis is being worked out for the first time in this New Age. When the synthesis is based on adequate practical experience with the various group vibrations we shall be able to say with firmness:

“I am a conscious bridge between the present and the future of my country.”

Furthermore, so on with all the great groups or communities, who, together, create the contemporary world, our environment. The student of meditation must have his subtle bodies so developed and under such control, that he can enter and merge himself at any time, with the immortal essences of the group thoughtforms through which humanity struggles, under the limits of their time and destiny, to discover what they are and where they are going.

When this synthesis is achieved both in terms of inner control and alignment and outward knowledge, we shall find that each subtle body will become a conscious, living symbol of the meaning and purpose of the group or community to which it applies. Then, and only then, shall we be able to speak those adjusted words of power that will release the enormous spiritual energies which are now awaiting expression as a result of the present world crisis. How do we discover those words of power, for individuals, groups or communities? They are dictated with precision by the ego in terms of the subtle body or bodies which are aligned with his vibration, and with the needs of the world today. Much can be accomplished when the astral body burns with inspired love; much more can be achieved when the abstract thought grows with astonishing and magic speed. The spiritual content of humanity becomes perceptible. The so far formless takes form; and the immortal qualities become recognised tools for the conscious building of the future. These qualities include courage, integrity, sincerity, purity, honesty, joy, enthusiasm, fortitude, determination, intellect, justice, imagination, inspiration, and so on and forth. All these higher qualities are word names for the various shadings of egoic vibration. After initiation, their differentiation will disappear into something for which we have, as yet, no true name. These qualities are the only tools by which heart and mind can adapt

themselves to the Creator of personality. Each of these qualities has to be expanded gradually to planetary dimensions; and has to be known in terms of the five subtle bodies; and has to be applied consciously to the problems of individual Karma and group or community environment.

Meditation in terms of the needs of group or community, our environment enables us (1) to discover the egoic qualities of individuals and groups separately or in unison; (2) to speak the words which help to transmute lower into higher qualities; (3) to achieve that understanding, adjusted love which forms an open channel between the universal energies of the Hierarchy and the specialised problems of the individuals and groups who are struggling in this world.

Meditation Outline

The Diadem

I wonder if you drew out of the six statements what they were intended to convey to you of direction and instruction? To the fifth statement I seek to draw your attention. Reference is there made to the "diadem, the robe of rose, the sandals on your feet." What did these symbolic words convey to you? I mention them because I want to build your meditation for the next few months around the concepts hidden by these word forms. The first three statements were fairly simple for you to comprehend. The fourth conveyed a prophecy. The fifth contained some Words of Power and were intended to instruct you as to the nature of your life-orientation and the desired quality of your service during the coming ten years. They intimate that which you at this time possess but which needs increasing appreciation by you. Let me give you some idea as to their significances:

1. The Diadem.

This is a dual symbol. It signifies accomplishment or the crowning period of your life (and this you now face, if you so choose), and it also conveys the idea of a more definite and steady use of the head centre. You are, of course, a "heart" person. The task ahead of you in your meditation work is to lift the energy of the heart centre into its correspondence in the head and begin to live more in the head than in the heart; you should begin also to fuse and blend the energy of this higher heart centre with that of the ajna centre, thus bringing the "directing eye" into greater service, prominence and usefulness. It is toward this objective that the meditation here suggested by me is planned.

2. The Robe of Rose.

The symbolism here, my brother, is obvious. Rose is the colour of devotion, and of that quality you have a full supply. It is however to its magnetic attractive quality, as it affects others rather than yourself, that I seek to draw your attention. People of pledged devotion are those who have reached a point where that devotion is in no way a hindrance; it is seemingly a safeguard, simplifying their lives. Because of that fixed devotion, they can walk undeviatingly upon the Way. But they are apt to forget that—equally because of that devotion—they ray forth a quality which stimulates its correspondence in others. That is why sixth ray people can easily form a group around themselves. But they seldom succeed in holding those thus attracted for very long, because they do not understand the reason for this facility and ascribe it ever to wrong causes. Only your astral body is upon the sixth ray of devotion, but that makes it potent indeed and, in your case, produces that sense of inferiority to which I referred above. I would ask you to change your point of view and to regard your sixth ray astral body as a powerful piece of equipment to be used in service.

In these two symbolic phrases we have related the heart centre to the head centre, and likewise the heart centre to the astral body.

3. The Sandals on the Feet.

Here, in other words, you have a simple reminder of the underlying and motivating power of your entire life. This can be summed up in the flat statement of three truths—unalterable and fixed because imposed upon your personality by your soul:

- a. You are treading the Path of Discipleship.
- b. You have arrived at a certain Ashram or centre of power upon that Path.
- c. You are intelligently aware of these facts and they are the major conditioning factors in your life.

You have consequently established a thought rhythm which naught can change and which will be a powerful incentive in deciding the time of your return when this incarnation comes to an end, the type of vehicle which you will, as a soul, construct, and the nature of the race, nation and type of service to which the overshadowing soul will commit the personality. Energy follows thought. A definition of the personality might be expressed as follows: The personality of a disciple is a focal point of energy, established by the soul.

The "eye of direction," therefore, referred to in Statement 2, relates primarily to the long-distance view the soul is taking of you and your preparation for fuller service in the next life. A study of these three phrases will carry you into the realm of quality, and not simply of symbolism; the concept of heart radiation, attractive power, and the responsibility of preparation emerge clearly in the three ideas underlying the meditation suggested below. My proposal to you is that you do this meditation only twice a week—on Sundays and on one day in the middle of the week. On the other days you will simply carry forward the group reflective assignment with your group brothers. In this way the days of your personal orientation in meditation will be gladly anticipated events. Will you try out this plan, my brother?

Stage I. The Diadem.

1. The establishing of relation between:

- a. The heart centre and the head centre.
- b. The heart centre in the head and the ajna centre.

Thus a lesser triangle of energy or of "lighted, living relation" is established: heart, head and ajna centres.

- c. The waiting, dedicated, devoted personality and the soul.

Thus a greater triangle is established: soul, head and heart.

Visualise these triangles as relating and focussing your consciousness as far as may be in the head, midway between the soul and the heart centre up the spine—and therefore using as that midway point the heart centre in the head. Avoid concentrating upon location. Just imagine the point of attainment as that of the Diadem.

2. Then reflect quietly upon the directive power of the soul:

- a. Working within the symbolic "diadem of attainment."
- b. Using the impelling "eye of the soul" as a directing agent; i.e., the ajna centre, or the centre between the eyebrows.
- c. Then say the following words with full intent:
"May that soul of mine whose nature is love and wisdom direct events, impel to action, and guide my every word and deed."

Stage II. The Robe of Rose.

1. The next undertaking is a conscious establishing of relation with others through:

- a. The focussing of the power or energy of devotion within yourself so that it becomes:

1. A radiation affecting others.
2. An attractive force relating them to you as their temporary source of spiritual light.
3. A magnetic influence, stimulating a new activity of their soul in connection with their personalities.

b. An act of service, wherein you flood the personalities of those you are seeking to help, with the pure rose colour (most carefully visualised by you) of spiritual devotion. This stream of warm rose and radiating light will esoterically drive them in devotion to their own souls and will not attract them to you—a thing which is never desirable.

2. Then say with all the outpouring love of which you will increasingly find yourself capable:

"Let the love of the soul attract and the light of the soul direct all whom I seek to help. Thus will humanity be saved by me and all affiliated with the Hierarchy."

Stage III. The Sandals on the Feet.

1. Reflect more now in relation to yourself, and ponder upon the Path in three ways:

- a. The Path which you have travelled to my Ashram. This will involve the Past.
- b. The Path of Service which you seek to travel now, moving freely in and out of my Ashram. This involves the Present.
- c. The Path of Initiation for which you are being [Page 480] prepared. This involves the Future—your future and its goal. You begin to realise yourself as a pledged, devoted servant.

2. Then in your own words, and aloud, you will dedicate yourself in a threefold manner to an increased conscious activity as an accepted disciple.

3. Seek now—definitely and quietly and with a spirit of waiting anticipation—to contact me, your Master and your friend. Expect results, though not at the time you anticipate.

4. Sound the OM softly seven times.

The Great Invocation

From the point of Light within the Mind of God
Let light stream forth into the minds of men.

Let Light descend on Earth.
From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.
From the centre where the Will of God is known
Let purpose guide the little wills of men--
The purpose which the Masters know and serve.
From the centre which we call the race of men
Let the Plan of Love and Light workout
And may it seal the door where evil dwells.
Let Light and Love and Power restore the Plan on Earth.
OM OM OM

(Taken from "Discipleship in the New Age, Volume Two", page 476/480, Lucis Press Limited, London, Second Edition 1955)

XIX

Exercise on Point of Concentration

Pour out light and truth, as the “Unique” pours sunshine and rain. No longer seek knowledge as the luxury of a few, but dispense it amongst all as the bread of life; Learn only how the ignorant may learn; how the innocent may be preserved; the vicious reclaimed. Collect whatever of talent, of erudition, or eloquence, or authority, the broad land can supply, and go forth and teach this people.

Meditation Outline I

1. Relax and turn the eyeballs upward. The Hindu system of rolling the eyeballs does aid in this matter, and the point where the quivering of the eyelids ceases or is forgotten indicates the point of relative physical poise;
2. Take seven long breaths, slowly and without strain and as you do so visualise yourself as mountain higher and higher with each breath. To do this more easily, picture yourself as mounting seven steep steps.
3. Then, at your highest point, sound the OM, retaining its force in the head by an act of the will but without any strain or pressure. The retention of energy is not a physical matter but a mental process; This is a subject of importance.µ
4. Then, holding the consciousness as high in the head as possible, see how long you can achieve the position of listening without becoming negative or losing the recollection of who you are or what you are doing. Never relinquish in this work the sense of personal identity. Until I give you permission, do not hold this listening attitude for more than three minutes.
5. Then breathe out the OM through the ajna centre, the centre between the eyebrows, and say:

I choose the way of the interpreter, and therefore ask for light.
I choose the way of loving guidance, and therefore ask for lifting power.
I choose the way of inspiration, and therefore ask the flowing life.
I choose the way of integrating, and therefore ask for the seal of silence.
6. Then sound the OM seven times and proceed with the group meditation.

(Taken from "Discipleship in the New Age, Volume Two", page 641/642, Lucis Press Limited, London, Second Edition 1955)

Meditation Outline II

1. Sound the OM inaudibly three times, as a physical person, as an emotional person, and as a mind.

Then sound the OM as the soul.

2. Themes for meditative reflection:

a. What, in your life, would happen if you really acted as if the soul were sounding the OM?

b. If you are truly thinking as if the mind were the instrument of the soul, what lines of thought will you have to eliminate, cultivate or express?

c. If you are realistically living as if the soul were visible in your daily life, what will happen to the astral body?

d. Provided the as if theory were controlling your physical brain and consequently your daily activities, in what way would it alter your mode of living? (This is not the same as question a.)

e. Do you understand clearly the difference between the "as a man thinketh...", and the as if modes of procedure? How do they differ in application?

f. What qualities would your particular mechanism or personality demonstrate if you acted as if you were anchored in the Ashram and not just on the periphery? Do not be vague in this reply, but be extremely personal in your analysis of the situation.

3. Then, as if you were consciously standing before your Master and definitely aware of my presence, dedicate yourself to the service of the Ashram for this life and the next.

4. Say the new Invocation, sounding the OM after each stanza.

The Great Invocation

From the point of Light within the Mind of God

Let light stream forth into the minds of men.

Let Light descend on Earth.

From the point of Love within the Heart of God

Let love stream forth into the hearts of men.

May Christ return to Earth.

From the centre where the Will of God is known

Let purpose guide the little wills of men--

- The purpose which the Masters know and serve.
From the centre which we call the race of men
Let the Plan of Love and Light workout
And may it seal the door where evil dwells.
Let Light and Love and Power restore the Plan on Earth.
5. Sound the OM at as high a point in consciousness as possible.

(Taken from “Discipleship in the New Age, Volume Two”, page 557/558, Lucis Press Limited, London, Second Edition 1955)

Meditation Outline III

1. Sound the OM consciously as:
 - a. The physical body, using the brain as the centre of dedication,
 - b. The astral body, "lifting up the heart unto the Lord" thereby, in reality, ignoring the existence of the astral body,
 - c. As the mind, orienting it with directness towards the soul.
2. Then sound the OM three times as the soul, flooding the triple instrument with light and love.
3. Then give some time to the expression of goodwill by the personality.
4. Centre the consciousness anew in the soul, orienting your soul-infused personality towards the Spiritual Triad. This will require the use of the imagination, until such time as it is factual.
5. Then take the following themes sequentially into meditative reflection, taking one each month and— when completed—resuming the sequence.
 - a. From the centre where the Will of God is known.
 - b. Let purpose rule the little wills of men.
 - c. The purpose which the Masters know.
 - d. The purpose which the Masters serve.
 - e. Let Light restore the Plan on Earth.
 - f. Let Love restore the Plan.
 - g. Let Power restore the Plan on Earth.
 - h. Let His Will be done on Earth as it is in Heaven.
 - i. To the accomplishment of His Will, I dedicate myself from now until eternity.
7. Sound the OM three times inaudibly.

(Taken from “Discipleship in the New Age, Volume Two”, page 567/568, Lucis Press Limited, London, Second Edition 1955)

Meditation Outline IV

I (*Master Djwhal Khul*) will give you a short personal meditation which will aid in this development and increase your vision, effective service and usefulness. Do this meditation prior to the group meditation and do it with dynamic brevity.

1. A quick rising act of alignment.
2. A moment of poised attention.
3. Then sound the OM as the soul.
4. Arrest the downward flowing soul energy and effect its fusion with the uprising aspiration of the personality on mental levels. Hold the consciousness steady at that point.
5. Visualise then a golden band of light, extending from the soul—via the mind—to the physical brain. Attempt simultaneously to see a thin thread of light ascending upwards from the soul towards the Hierarchy, passing through the members of the group.
6. Then breathe out the OM again and see it going to the throat centre at the back of the neck.
7. Focus your consciousness there and at the same time hold it in the head. This activity corresponds to the dual life of the disciple to which I referred above.
8. Sound the OM six times as the soul, sending the energy
 - a. To the mind, and there focus.
 - b. To the brain or the highest head centre.
 - c. To the throat centre and there focus.
 - d. From that centre, imaginatively breathe out the OM throughout the personality.
 - e. Then breathe it out over the group of your brothers.
 - f. From thence to humanity.

If you will do this simply as an exercise in the direction and right flow of energy, via the throat centre, you will find much instructive value emerging and increased usefulness and effectiveness in every aspect of your life, in the world and on spiritual levels as a disciple. You have learnt much, my brother, and I do not regret adding you to my group of accepted disciples.

(Taken from “Discipleship in the New Age, Volume Two”, page 573/574, Lucis Press Limited, London, Second Edition 1955)

Valuable Instructions from the Master Djwhal Khul

Therefore, your major need is to strengthen and preserve the three contacts which form the background of your spiritual life: your soul, your relation with me and your connection with your group brothers. By so doing, the sense of universality and of an expanded consciousness will grow and deepen and enable you to achieve that sense of proportion which will reveal the little self as an integral part of the great Self or Whole. By this statement I refer not only to your relation between the soul and the personality but to your relation—as a living entity—to the greater whole of which Humanity and the Hierarchy are integral parts. I would suggest, therefore, a line of thought or of meditation which will deepen and strengthen these attitudes. To this end I am going to suggest five points of recollection for you each day:

1. On awakening in the morning, before rising.
2. At noon.
3. At sunset, whatever hour that may be.
4. On retiring at night.
5. At the time of the group meditation, whenever you may decide to do it.

Thus a living continuity of sensed relationship will be established in your consciousness.

1. On awakening, sound the OM inaudibly and say: "I am one with the light which shines through my soul, my brothers and my Master."
2. At noon, again sound the OM inaudibly and say with deep and slow reflection: "Naught separates me from my soul, my brothers and my Master. My life is theirs and theirs is mine."
3. At sunset again sound the OM and say: "Naught can dim the love which flows between my soul and me, the little self. Naught can come between my brothers and my self. Naught can stop the flow of strength between me and my soul, between my brothers and my soul, between the Master of my life and me, His pledged disciple."
4. On retiring, before you fall asleep, you again sound the OM and say: "From darkness lead us to light. I tread the way of life and light because I am a soul. With me there walk my brothers and my Master. Therefore within, without, and every side, there is light and love and strength."
5. When doing the group meditation, begin to capitalise on this growing consciousness and before doing the work, link up with as much conscious realisation as possible with your soul, your brothers and myself, realising the indestructibility of the tie.

This work carried forward as a definite exercise will produce in you a deepened available strength and poise. It will only take a few seconds at each point or stated time, but those seconds will serve as points of crisis and of inpouring strength.

(Taken from “Discipleship in the New Age, Volume Two”, page 647/648, Lucis Press Limited, London, Second Edition 1955)

XX

The Awakened Inner Light in the Head

Perfect concentrated meditation on the awakened light in the head will produce the consciousness of what is subtle, hidden or remote. Throughout all teachings of an occult or mystical nature, the Holy Scriptures of the world, reference is made to what is called the “LIGHT”. Many terms are applied to this but only those to be found in the various translations of the Yoga Sutras of Patanjali will be considered here, and enumerated.

1. The Awakened Inner Light.
2. The Light in the Head.
3. That Effulgent Light.
4. The Coronal Light.
5. The Inner Light.
6. The Mind Full of Light.
7. The Light of Immediate Cognition – Intuitive Knowledge.
8. The Light From the Top of the Head.
9. The Light of the Luminous Disposition.
10. The Luminosity of the Central Organ.
11. The Light of the Higher Sense-activity.
12. The Radiance in the Head.

Within this physical vehicle of ours, there is to be found a point of luminosity which when “*en rapport*” will pour the light of the spirit on the path of the disciple, so illuminating the way, revealing the solution of all problems and enabling him to stand as a light bearer to others.

This light is in the nature of an internal radiance. Its position is in the head in the neighbourhood of the pineal gland and it is produced by the activity of the Soul.

The “Central Organ” sometimes associated with the Light is the causal vehicle for the trained disciple or devotee – also called the Karana Sarira – the body of the Ego – the sheath of the soul. This is the middle of the “three periodical vehicles” which the divine Son of the Unique (God) discovers and utilises in the

course of his long pilgrimage. This find their images in the three temples recorded in the Tanahk of the Jews, and the twenty-seven books of the New Testament in use among Christians.

1. The transitory ephemeral tabernacle in the wilderness, typical of the soul in physical incarnation, persisting for one life.
2. The more permanent and beautiful Temple of Solomon, typical of the soul body or causal vehicle – of longer duration and persisting for aeons, and increasingly revealed in its beauty on the Path – up to the third initiation.
3. The, as yet, unrevealed and inconceivable beautiful Temple of Ezekiel – the symbol of the sheath of the spirit, the home of the Father – one of the “many mansions” – the “Auric Egg” of the occultist.

Love must ever be developed before power can be safely used, so the heart is the central organ in the early stages of unfoldment on the Path. When the light of love is functioning, the true light of life, which has its abiding place in the head, can be consciously employed. As the lotus centre of the heart opens and reveals the love of the Unique, Cosmic Energy, Divine Mind, through meditation – a synchronous unfoldment takes place in the head.

1. The twelve petalled lotus in the head awakens.



- a. It is the higher correspondence of the heart centre.
 - b. It is the intermediary between the twelve pedalled egoic lotus on its own plane and the head centre.
2. The pineal gland is gradually brought from a state of atrophy to full functioning activity.

3. The centre of consciousness is transferred out of the emotional nature into the illuminated mind consciousness.
4. Here the mystic keeps the mystical knowledge and adds to it the intellectual knowledge and conscious power of the trained occultist and yogi.

From the Point of Power in the head, the devotee or yogi directs all the affairs and undertakings – throwing on all events, circumstances and problems the

“Awakened Inner Light.” In this he is guided by the Love, Insight and Wisdom which is his through “Transmutation” of his Love Nature – the awakening of his heart centre and the transference of the fires of the solar plexus to the heart. This junction between heart and head producing the luminosity of the central organ and the emission of the inner radiance can be produced as follows:

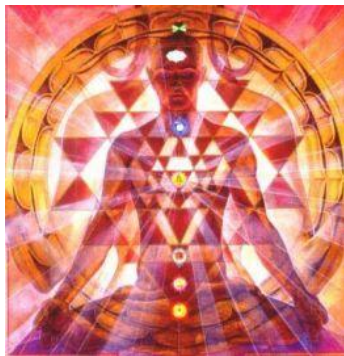
1. Subjugation of the Lower Nature. Transmuting the activity of all life from the base of the spine to the pituitary centre, from the Sacral Centre to the Throat Centre and from the Solar Plexus to the Heart Centre. This is realised through live, love and service.
2. The Practice of Love; the focussing of the attention on the heart life and service and
 - A. The realisation that the heart centre is the reflection in man of the soul and that
 - B. This soul should guide the heart issues from then throne, or the seat between the eyebrows.
3. Through A Knowledge of Meditation, which is exemplified of “Energy Follows Thought;”
 - A. All unfoldments and developments which the aspirant desires are brought about.
 - B. Power is developed over the mind, so that it is an instrument used at will – as an organ of vision into higher planes and as a transmitter between the soul and brain.

The heart centre (pictured as a closed lotus turned downward) is reversed, turned upward and unfolded – azure light of divine love radiating from its heart, its radiance illumining the Path of the Unique (within ourselves) leading us to the head (revealed by the heart).

- A. The first portal of the Path proper is in the head – which conducts us away from the body life to the fullest liberation from experience in the flesh and in the three worlds.



- B. The path of Initiation is trodden consciously by the thinker functioning through the central organ, which leads through the three worlds to the Kingdom of the Soul.
 - C. The awakening of the heart centre brings consciousness of the source of the heart centre within the head.
 - D. This in turn leads to the twelve petalled lotus, the egoic centre on the higher levels of the mental plane.
 - E. The path from the heart centre to the head is the reflection in the body of the building of the Antahkarana on the mental plane. "As Above – So below."
4. Through Perfectly Concentrated Meditation – this carries on automatically the increased stimulation and awakening of the centre (five) up the spine – arouses the centre between the eyebrows (sixth) and in time reveals.
- A. The exit at the Top of the Head which can be seen as a Radiant Circle of Pure White Light.
 - B. This begins as a mere pin point and passes through various stages of increasing glory and radiant light until the Portal Itself stands revealed.



This Light in the Head is the great revealer, the great purifier and the medium whereby the disciple fulfils the command of Christ: "Let Your Light Shine" for it is the "Path of the Just Which Shineth Ever More and More Until the Perfect Day."

It is that which produces the halo or circles of light seen around the heads of all the Sons of the Unique (God) who have come or are coming into their heritage. Through this Light:

1. We become conscious of that which is subtle or of those things
2. Which can only be known through a conscious use of our Subtile Bodies
3. Which are the means whereby we function on the Inner Planes such as the emotional and mental planes: and in which we now function unconsciously.

"Lastly, the Seventh Centre, the most important centre is the main Head chakra which has got, according to Sahaja Yoga, a thousand petals. Actually there are a thousand nerves and if you cut the transverse section of the brain you can see that all these petal-like structures of the brain are forming a lotus of the thousand

petals. This centre of a thousand petals covers the limbic area of the brain before Realisation like the closed bud of a lotus. Above this covering is the balloon-like structure of ego and superego. As the brain is covered completely when these two institutions join and calcification takes place on top of the head; that is how we become a closed personality. At the time of our awakening, of our second birth, this egg-like personality breaks at the top of the head.”

The Seventh Centre is the Head chakra which integrates all the chakras with their respective qualities. It is the last milestone of the evolution of human awareness. Nowadays, we are at a level which corresponds to this chakra, and our consciousness is able to easily enter into this new realm of perception, which is beyond our limited mind and concepts, and which becomes absolute at the level of the Effulgent Light in the Head. It is the direct, absolute perception of Reality on our central nervous system.

Through this Light we also become Conscious of That Which Is Hidden or as yet, unrevealed. The Mysteries are revealed to the man Whose Light Is Shining and he becomes another god, a knower, one with the Unique.

An Appropriated Meditation Outline

Increasing the flow of energy to the heart centre, and from there to the ajna and head centres, which is gradually achieved in any form of meditation, as long as the intent and purpose is selfless in true service to humanity.

The Tibetan Djwahal Khul:

To aid you in this, I suggest the following short meditation exercise which should be done each day at the close of your group practice. Its objective is the increase of the flow of energy to the heart centre, remembering always that the heart centre is a twelve-petalled lotus.

1. Visualisation exercise.

- a. Achieve alignment as rapidly as possible.
- b. Hold in the mind, imaginatively, the straight line of the spinal column, the head centre, the sutratma and the antahkarana—thus linking the centres in the body with the soul.
- c. Then carry the line which your imagination has constructed, from the centre at the base of the spine to the closed lotus bud in the centre of the twelve-petalled egoic lotus.

2. Having done this, recognise your identity with all souls who constitute—in their entirety—the One Soul.
3. Then sound the OM as a soul, as far as in you lies, breathing it out from soul levels with no fixed objective in your mind. Do this six times.
4. Then sound the OM again after a pause (thus making seven in all) sending it out into the ajna centre and from there carry it down to the heart centre and hold it there for later use. Do this as a soul whose nature is love.
5. Then, bearing in mind that the heart centre is the repository of twelve forces or energies, seek to develop them by pondering upon the twelve virtues through which these energies express themselves, taking one each month for a year.

- a. Group love, embracing individuals.
- b. Humility, signifying your personality attitude.
- c. Service, indicating your soul's preoccupation.
- d. Patience, signifying the embryonic immortality and persistence which is a soul characteristic.
- e. Life, or expressed activity which is the manifestation of love because it is essential dualism.
- f. Tolerance, which is the first expression of buddhic understanding.
- g. Identification with others, which is embryonic [Page 661] fusion, carried eventually to synthesis when the head centre is developed.
- h. Compassion, which is essentially the right use of the pairs of opposites.
- i. Sympathy, which is the consequence of knowledge and of the unfoldment of the knowledge petals. Such energy then is in touch with the heart centre.
- j. Wisdom, which is the fruit of love and indicates the awakening of the love petals of the egoic lotus.
- k. Sacrifice, which is the giving of the heart's blood or life for others.

6. After a quiet meditation on one of these qualities of soul expression as they manifest upon the physical plane, sound the OM three times.

I would remind you that these soul qualities, which express themselves through the heart centre, must be interpreted esoterically and in terms of relation. Bear this in mind and as you meditate, seek ever the inner significance and not just the assembling of thought upon these qualities. Most of the thoughts and ideas which will come to you in this connection will be well known and so purely exoteric. There are, however, secondary meanings which are of real significance to the disciple though almost unknown to the average man. Endeavour to find these.

The Great Invocation

From the point of Light within the Mind of God
Let light stream forth into the minds of men.

Let Light descend on Earth.

From the point of Love within the Heart of God
Let love stream forth into the hearts of men.

May Christ return to Earth.

From the centre where the Will of God is known
Let purpose guide the little wills of men--

The purpose which the Masters know and serve.

From the centre which we call the race of men

Let the Plan of Love and Light workout

And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth

I would ask you, my brother, as a service to the group, each month to write a short paper on these twelve qualities as expressions of soul energies, thus giving your brothers the fruit of your month's meditation. Be of good courage and let not physical liability hinder your inner life and joy. Seek closer contact with me, your Master, and look for response.

(Taken from "Discipleship in the New Age, Volume Two", page 660/661, Lucis Press Limited, London, Second Edition 1955)



THE SPIRITUAL WORK OF THE UNITED NATIONS AND THE LIBERATION OF HUMANITY

The Aims of the United Nations

To keep peace throughout the world.

To develop friendly relations between nations.

To work together to help people live better lives to eliminate poverty, disease and illiteracy in the world, to stop environmental destruction and to encourage respect for each other's rights and freedoms.

To be a centre for helping nations achieve these aims.

The Principles of the United Nations

All Member States have sovereign equality.

All Member States must obey the Charter.

Countries must try to settle their differences by peaceful means.

Countries must avoid using force or threatening to use force.

The United Nations may not interfere in the

domestic affairs of any country.

Countries should try to assist the United Nations.

MEDITATION OUTLINE

ALIGNMENT:

We stand within the centre of consciousness of the New Group of World Servers, as a group unity on the mental plane.

We raise our consciousness to the Hierarchy of the Masters, to the Christ, the Master of all the Masters, and to Shamballa, where the Will of God is known and wherein resides Sanat Kumara, the Lord of the World. At this high point of synthesis, we resolve:

In the centre of the will of God I stand.
Naught shall deflect my will from His.
I implement that will by love.
I turn towards the field of service.
I, the Triangle divine, work out that will
Within the square and serve my fellowmen.

HIGHER INTERLUDE: While standing within the periphery of the Great Ashram, hold the consciousness open to the “peaceful silent Will” focused within Shamballa. Seek to become impressionable to divine Purpose.

MEDITATION: In complete, focused silence, visualize the United Nations’ General Assembly, overshadowed by the Avatar of Synthesis and infused by the Love of the Hierarchy and the Christ. Meditate on the Purpose that seeks to guide the “little wills of men.”

PRECIPITATION: Visualize the perpetual flow of *Essential Love* throughout the planet, as a constant, ever-present permeation of all planes and states of planetary consciousness. See this energy electrifying, strengthening and deepening the planetary Antahkarana connecting the three planetary centers, Shamballa, Hierarchy and humanity.

LOWER INTERLUDE: In identification with the indwelling, the planetary and cosmic Christ life, ever pouring Itself out in service to humanity and the planet, sound the *Affirmation of Love* with full dynamic intent:

**In the centre of all love I stand
From that centre, I, the soul, will outward move;
From that centre I, the one who serves, will work.
May the love of the divine Self be shed abroad
In my heart, through my group, and throughout the world.**

Consider the work of the United Nations as it relates to the spiritual welfare of the Planet. Reflect on the needed planetary conditions that will help humanity fulfill its spiritual destiny and consider ways in which the United Nations can help create these conditions.

DISTRIBUTION: Sound the Great Invocation as a word of power and as an expression of the Sound. Visualize the synthetic outpouring of light, love and will-to-good, throughout the planet, irradiating and infusing the consciousness of the whole human race.

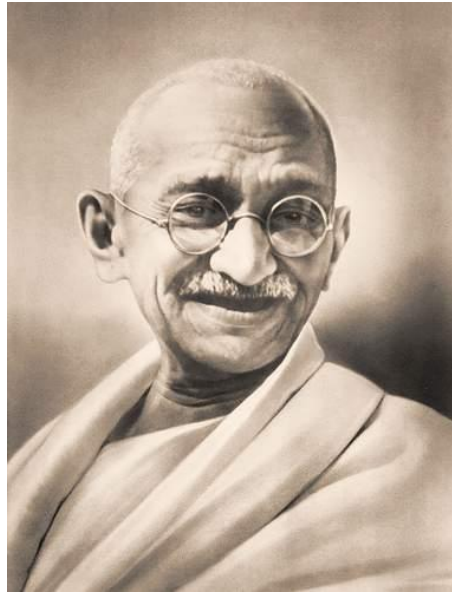
**From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.
From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.
From the centre where the Will of God is known
Let purpose guide the little wills of men--
The purpose which the Masters know and serve.
From the centre which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.
Let Light and Love and Power restore the Plan on Earth.**

OM OM OM

A Tribute to Mahatma Gandhi

Mohandas Karamchand (born Oct. 2, 1869, Porbandar, India—died Jan. 30, 1948, Delhi).

Preeminent leader of Indian nationalism and prophet of nonviolence in the 20th century. Gandhi grew up in a home steeped in religion, and he took for granted religious tolerance and the doctrine of ahimsa (no injury to all living beings). He studied law in England but seemed too diffident to become a successful lawyer. He took a job with an Indian firm in South Africa. There he became an effective advocate for Indian rights.



In 1906 he first put into action “satyagraha”, his technique of nonviolent resistance. His success in South Africa gave him an international reputation, and in 1915 he returned to India and within a few years became the leader of a nationwide struggle for Indian home rule.



By 1920 Gandhi commanded influence hitherto unattained by any political leader in India. He refashioned the Indian National Congress into an effective political instrument of Indian nationalism and undertook major campaigns of nonviolent resistance in 1920–22, 1930–34 (including his momentous march to the sea to collect salt to protest a government monopoly), and 1940–42.

In the 1930's he also campaigned to end discrimination against India's untouchable class—whom he renamed Harijans (literally “children of God”)—and concentrated on educating rural India and promoting cottage industry. India achieved dominion status in 1947, but the partition of the subcontinent into India and Pakistan was a great disappointment to Gandhi, who had long worked for Hindu-Muslim unity. In September 1947 he ended rioting in Calcutta (Kolkata) by fasting. Known as the Mahatma (“Great-Souled”),

FORTY VERSES of the GITA

Translated from the Sanskrit and various manuscripts

By Philippe L. De Coster, D.D.

(Shri Gita Chalisa For Daily Reading and Meditation)

**I offer my obeisance to Lord Krsna, the world
teacher, who is the son of Vasudeva, the remover
of all obstacles, the supreme bliss of His mother
Devaki, and whose grace makes the
dumb eloquent and the cripple
cross the mountains.**

**Dhrtarāstra said: O Sanjaya, what did the sons of Pāndu and mine do when
they gathered on the sacred plain of Kuruksetra, eager for battle? (1.01)**

**Sanjaya said: To him who was in this way overwhelmed with compassion
and affliction, whose eyes were distraught and filled with tears, Mādhava
(Krsna, the destroyer of Madhu), spoke these words: (2:1)**

**The Supreme Lord said: You mourn for those who deserve no grief, and yet
you speak words of wisdom. For the living or the dead wise men know no
grief. (2.11)**

**Just as in this bodily form the Self (*Soul*) experiences childhood, youth and
old age, so does it pass into another body (*after death*). In this a thoughtful
man has no doubts. (See also 15.08) (2.13)**

**Just as a man casts off his worn-out clothes, and puts on other new ones, so
the embodied (*Soul, Self*) casts off his worn-out bodies and enters others,
new ones. (2.22)**

**Take as equal pleasure and pain, gain and loss, victory and defeat; prepare
yourself for battle (*your duty*). In so doing you will bring no evil to yourself.
(2.38)**

**Your concern is with the respective action alone; its fruits are never within
your control. So, let not the fruit of action be your motive, nor let your
attachment be the non-performance of action. (2.47)**

He, who is fixed in wisdom, discards both good and evil works. Therefore, take refuge in yoga (*spiritual discipline on the way of oneness with the Supreme Being*). Yoga is skill in action. (2.50)

Hither and thither the senses rove, and when the mind is attuned to them, sweeps away his knowledge, just as the wind carries away a ship upon the waters. (2.67)

All actions are done by the constituents of nature (*prakṛti*). He, whose mind is fooled by the ego, thinks ‘I am the doer’. (See also 5.09, 13.29, and 14.19) (3.27)

Know “Him” (*Atmā, the Self*) who is beyond the intellect, subduing the self (*one’s own mind*) by the Self. O mighty-armed (*Arjuna*), destroy the enemy swift to change in the form of lust, hard to conquer. (3.43)

Whenever there is a decline of Dharma (*righteousness*) and Adharma (*unrighteousness*) grows powerfully, then, O Bhārata (*Arjuna*), I manifest Myself. For the protection of the good, for the destruction of the evildoers, for the establishment of righteousness, I am born from age to age. (See also Tr 1.120.03-04) (4.07-08)

He who can see inaction in action, and action in inaction, he is wise among men, integrated (*yukta*), he is the performer of all action. (See also 3.05; 3.27; 5.08 and 13.29) (4.18)

The offering is Brahman; Brahman is the clarified butter, offered by Brahman in Brahman’s fire. He who fixes his mind (*samādhi*) on Brahman, indwelt by Brahman, to Brahman he must go. (Also see 9.16) (4.24)

Nothing on earth is as purifying as knowledge. He who is perfected by Yoga finds this in time of his own accord in himself and by himself. (See also 4.31, 5.06, and 18.78) (4.38)

Hard to attain is renunciation, O mighty-armed (*Arjuna*) without the practise of Yoga. A sage well-versed and integrated in Yogic exercise (*yoga-yukta*) soon reaches Brahman. (See also 4.31, 4.38 and 5.08) (5.06)

He who acts, offering all actions to Brahman (*the Supreme, the Self-existent*), abandoning attachment, is not affected by sin, as a lotus pedal by water. (5.10)

He, who sees Me everywhere, and sees everything in Me, for him I am not lost, nor is he lost for Me. (6.30)

Fourfold are the virtuous people who worship Me, O Arjuna, the afflicted, the ones who look for knowledge, the ones who strive for gain (*self-interested*), and the men of knowledge (*the learned, the wise*), O best of the Bharatas (*Arjuna*). (See also TR 1.21.03) (7.16)

At the close of many births, the man of knowledge takes refuge in Me, concluding that Vasudeva's son (*Kṛṣṇa*) is all. Such a noble soul (*Mahatma*) is very rare. (7.19)

The foolish ones think I am the Unmanifested, as having manifestation, knowing not My supreme nature, immutable and superior. (7.24)

On whatever form (*bhāva*) a man thinks about at the time of passing, that alone does he accede, O son of Kuntī (*Arjuna*), because he has ever been engaged in the thought thereof. (8.06) (See also ChU 3.14.01) (8.06)

Therefore, at all times only remember Me and fight. With mind and intellect fixed on Me, you will without doubt come to Me. (8.07)

Who bears Me in mind unceasingly, thinking of nothing else at all, to him I am easily attainable, O Pārtha (*Arjuna*), of this ever integrated yogi. (8.14)

To those who meditate on Me alone, thinking of no other, worshipping Me, ever perseveringly, I provide gain and security. (9.22)

Whoever with devotion (*bhakti*) gives Me a leaf, a flower, a fruit, water, that do I accept, from the self-conquered, for it was devotion that made the offering. (See also BP 10.81.04) (9.26)

On Me fix your mind; be devoted to Me; sacrifice to Me; prostrate to Me. Having made yourself integrated in Me, taking Me as the Supreme Goal, you shall certainly come to Me. (9.34)

I am the origin of all; all things evolve from Me: this knowing, the wise commune perseveringly with (*bha-j*) Me. (See also RV 8.58.02) (10.08)

Perform actions for Me, and make Me your highest goal, be loyal in love (*bhakta*) to me, be unattached, have no hatred for any being at all: for all who do so come to Me, O Pandava (*Arjuna*). (See also 8.22) (11.55)

Fix your mind on Me only, and let your intellect dwell within Me; then in very truth (*eva*) you will abide hereafter in Me alone. (12.08)

He who sees the Supreme Lord abiding ever the same in all contingent beings, immortal in the mortal, he indeed sees. (13.27)

And, as to him who do Me honour with unswerving Yoga of devotion, passes beyond the constituents (*Gunas*), fit for becoming Brahman. (See also 7.14 and 15.19) (14.26)

I make My dwelling in the hearts of all: from Me are memory and knowledge, as well as their non-attendance. It is I who am to be known by means of all the Vedas. I am the maker of the Vedanta, and also the knower of the Vedas. (See also 6.39) (15.15)

Triple is the gate of this hell, destructive of the self: lust, anger, and greed. Therefore, avoid these three. (See also MB 5.33.66) (16.21)

Words that do not cause offence, that are truthful, pleasant and beneficial, and also the practice of sacred recitation, are termed the penance of the tongue (*or, the word*). (17.15)

By supreme devotion (*meaning, love and loyalty*) he realises Me as I really am, who and what I am. Then, knowing Me in truth, he immediately enters into the Supreme (*he enters into 'That'*). (See also 5.19) (18.55)

The Lord dwells in the region of the heart of all contingent beings, O Arjuna, and by His illusive power (*Maya*) making them all whirl as if fixed in a machine. (18.61)

Forsaking all other dharmas (*duties*), turn to Me, your only refuge, for I will deliver you of all evils. Do not grieve. (18.66)

But whoever shall impart to My loving devotees this supreme secret knowledge, showing the highest devotion (*bhakti: love and loyalty*) to Me, will come and reach Me without doubt. (18.68)

Whenever Krsna, the Lord of Yoga is; wherever is Pārtha (*Arjuna*) the Archer, there is prosperity, victory, happiness, and firm morality. (18.78)

**Harih AUM tatsat Harih AUM tatsat Harih AUM tatsat
Śrī Kṛṣṇārpanam astu śubham bhūyāt.
AUM Śāntih Śāntih Śāntih**

This is offered to Lord Śrī Kṛṣṇa.

**May He bless us all with
Goodness, prosperity, and peace.**

Also available the 700 verses of the Bhagavad Gita in English with Sanskrit transliteration, and various self-helps for study and devotion, on “Scribd” by the same author.

<http://www.scribd.com/doc/29215444/Bhagavad-Gita-in-English-by-Philippe-L-De-Coster>

Other books on meditation by the same author:

How Triangles Work – How to Meditate.

<http://www.scribd.com/doc/35526475/Meditation-Triangle-Units>

Realising our Inner World – The Self “I” through meditation. Knowing more about our Inner-Self.

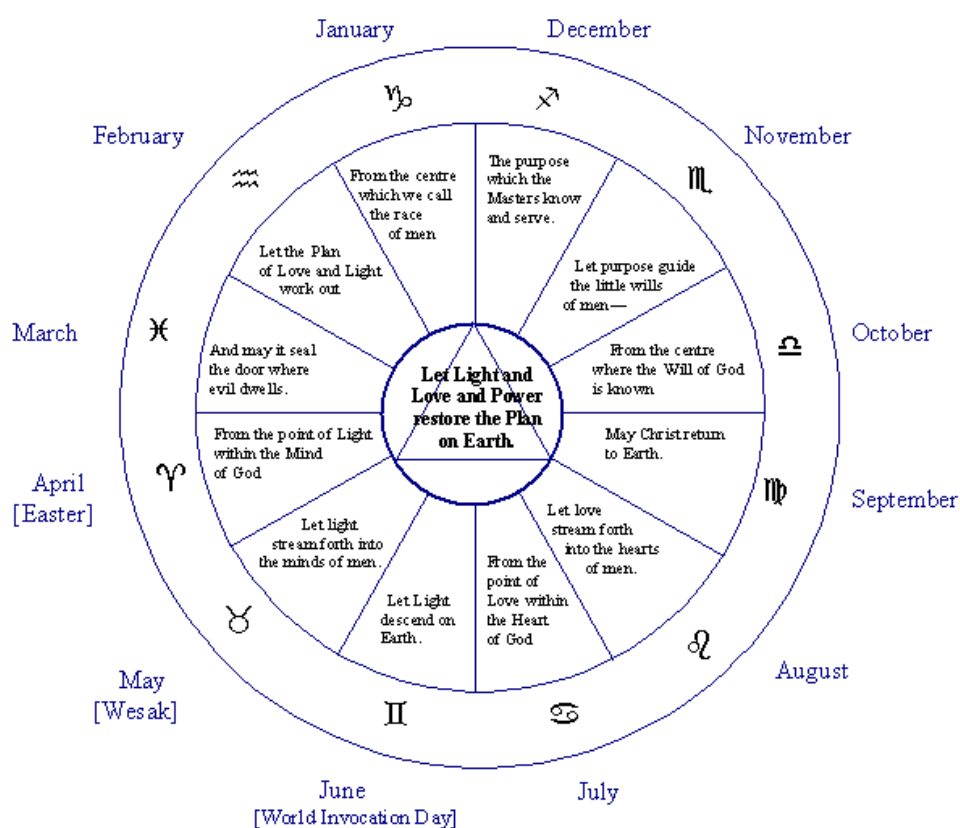
<http://www.scribd.com/doc/35315996/Realising-Our-Inner-World-The-Self-I-through-Meditation>

Contents

Foreword	2
Man's Constitution in the Sevenfold Solar System	5
Our Solar System	6
Formation of our Solar System	10
The Constitution of man and the Seven Planes of Our Solar System	11
A quick review of the Seven Chakras and Nadis	19
In a General Way and Good to Know	21
A few recommendations for the beginner in meditation	22
Three Simple Meditations along Hinduism	23
The Omnic Sound Technique	24
A few remarks on meditation	26
Training on Meditation – A Full Moon Meditation	27
The Sacred Word AUM or OM	28
Outline for a reflective meditation on the lotus	29
Meditation – Integration with the Soul	31
A fourth meditation outline – Soul, Hierarchy, Humanity	32
A meditation of great value, with explanation within the outline	33
A Summary on the Mantra-Yoga Teaching	36
A sixth meditation outline, short and simple	38
A seventh meditation outline	40
A Few Thoughts on Group Serving, and World Wide Meditation on the Laws and Principles	42
Full Moon Meditation	46
Eighth worldwide meditation on the Laws and Principles	47
The Law of Spiritual Approach and Meditation Outline	49
Meditation on O.M. (AUM)	50
What is an Hierarchy? And, Meditation Outline	52
Hierarchy (two diagrams)	53
Service and Experience, and Meditation Outline	55
Themes for Twelve Month's Work, and twelfth Meditation Outline	57
Short form of same meditation	61
Meditation Exercise in Steadfastness, and Meditation Outline	62
Reflective Meditation upon preparation for the reappearance of the Christ, and Meditation Outline	65
What is the Taurus Wesak Festival, and Meditation Outline	66
Reflective meditation on attracting money for hierarchical purposes and Meditation Outline	69
Important Meditation Suggestions	72
Arising into Awareness of the Higher Self and Meditation Outline	74
Meditation Exercise Facilitating Clear Vision and Meditation Outline	79

On the Wings of Meditation – Meditations Outline	81
Exercise on Point of Concentration, and four meditation outlines	88
Valuable Instructions from the Master Djwhal Khul	92
The Awakened Inner Light in the Head, and meditation outline	94
The Spiritual Work of the United Nations, and Meditation Outline	102
A Tribute to Mahatma Gandhi	104
The Forty Verses of the Bhagavad Gita	106
More books on the subject by the author	109
Contents	110

Full Moon Calendar along the Great Invocation



© August 2010 – Philippe L. De Coster, D.D., Satsang Press, Ghent, Belgium